THE CHURCHMAN.

VOL. X.—No. 37. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15. WHOLE NUMBER 505.

PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, NOVEMBER 21, 1840. BY JAMES A. SPARKS, 111 NASSAU-ST. } TERMS—$3 00 PER ANNUM—IN ADVANCE.

POETRY.

For the Churchman.

THE SOUL-DIRGE.

Then said Jesus, will ye also go away? St. John, vi. 67.

I.

The organ played sweet music
Whileas, on Easter day,
All heartless from the altar,
The heedless went away:
And down the broad aisle crowding,
They seemed a funeral train,
That were burying their spirits,
To the music of that strain.

II.

As I listened to the organ,
And saw them crowd along,
I thought I heard two voices,
Speaking strangely, but not strong;
And one, it whispered sadly,
Will ye also go away;
But the other spoke exulting,
Ha! the soul-dirge, hear it play!

III.

Hear the soul-dirge! hear the soul-dirge;
And see the feast divine!
Ha! the jewels of salvation,
And the trampling feet of swine!
Hear the soul-dirge!—hear the soul-dirge!
Little think they as they go,
What priceless pearls they tread on,
Who spurn their SAVIOUR so!

IV.

Hear the soul dirge! hear the soul-dirge!
It was dread to hear it play,
While the famishing, went crowding
From the bread of life away:
They were bidden, they were bidden
To their father's festal board;
But they all, with gleeful faces,
Turned their back upon the LORD.

V.

You had thought the church a prison,
Had you seen how they did pour,
With giddy, giddy faces,
From the consecrated door;
There was angels' food all ready,
But the bidden—where were they?
O'er the highways, and the hedges,
Ere the soul-dirge ceased to play!

VI.

Oh, the soul-dirge, how it echoed
The emptied aisles along,
As the open streets grew crowded,
With the full outpouring throng;
And then again the voices;
Ha! the soul-dirge! hear it play!
And the pensive, pensive whisper,
Will ye also go away?

VII.

Few, few were they that lingered,
To sup with JESUS there;
And yet, for all that spurn him,
There was plenty, and to spare;
And now the food of angels,
Uncovered to my sight,
All-glorious was the altar,
And the chalice glittered bright!

VIII.

Then came the hymn TRISAGION,
And rapt me up on high,
With angels and archangels
To laud and magnify;
I seemed to feast in heaven;
And downward wafted then,
With angels chanting round me,
Goodwill and peace to men.

IX.

I may not tell the rapture
Of a banquet so divine;
Ho! every one that thirsteth,
Let him taste the bread and wine!
Hear the Bride and Spirit saying
Will ye also go away?
Or—go, poor soul, for ever!
Oh! the soul-dirge—hear it play!

K. C. H.

From the Church Magazine.

MEMOIR OF THE RIGHT REV. FATHER IN GOD HENRY PHILPOTTS, D. D., LORD BISHOP OF EXETER.

The subject of this memoir was born in the year of our Lord Christ, 1777; and having passed the usual introductory course of education at the College School, Gloucester, he was elected, at the very early age of thirteen years and a half, to a scholarship of Corpus Christi College, Oxford. Though considerably the youngest of five candidates who offered themselves on this occasion, he was the successful competitor, and thus gave signs of his having commenced his career towards that lofty eminence to which he was afterwards destined to rise.

In June, 1795, then only eighteen years of age, Mr. Philpotts took his degree of Bachelor of Arts; and obtained the Chancellor's prize for an Essay "On the Influence of Religious Principle." Within a few weeks afterwards he was elected a Fellow of Magdalen College; and some time subsequently wrote a Latin panegyric on the celebrated oriental scholar, Sir William Jones, and received the prize offered by an Asiatic Society for that purpose. Having taken his degree of Master of Arts in due course, Mr. Philpotts, in 1804, married a niece of Lady Eldon, and thus resigned his fellowship. Not anxious however to leave the University, he accepted an offer, from Dr. Jackson, Dean of Christ's Church, of a recommendation to the Duke of Portland, who was then Chancellor of the University, for the vacant Headship of Hertford College. The Chancellor acceded to the solicitation of Dr. Jackson; but on more fully considering all matters connected with the honorable station, Mr. Philpotts thought it right to relinquish it. The foundation soon afterwards became extinct, and the endowment attached to it reverted to the founder's legal heir. The fame of Mr. Philpotts having become known to that worthy patron of talent and learning, the late Dr. Barrington, Bishop of Durham, he became one of his Lordship's chaplains in 1806. He continued to hold this honor, in the enjoyment of the friendship and confidence of that noble-minded Prelate until his death, twenty years afterwards. It was in 1806 that Mr. Philpotts first distinguished himself as a theological controvertist, by publishing a defence of an Episcopal charge delivered by Dr. Barrington, whose remarks had been unceremoniously attacked by Dr. Lingard, the popish historian. Three years afterwards, he was made a Prebendary of Durham Cathedral, and with that dignity held the cure of one of the larger parishes in the city of Durham for about ten years, when his discerning and kind patron preferred him to the rich rectory of Stanhope, which then became vacant. The Bishop however required him to build a large rectory house; and this, with the decreased value of tithes consequent on a great reduction in the price of lead, very considerably diminished the value of the living.

In 1821, Mr. Philpotts took his degree of Doctor in Divinity; and in 1825 he entered upon a controversy with Mr. Charles Butler, the author of *The Book of the Roman Catholic Church*, a work of great plausibility and of considerable talent. Dr. Philpotts published his answer in an octavo volume, entitled *Letters to Charles Butler, Esq., on the Theological parts of his Book of the Roman Catholic Church, with Remarks on certain Works of Dr. Milner and Dr. Lingard, and on some parts of the Evidence of Dr. Doyle before the Committee of the Houses of Parliament.* In this very valuable work the author handled with great power and just reprehension the errors and misrepresentations of the popish triumvirate, but nevertheless in such a manner as to gain for himself the respect of at least one of them, as evidenced by Mr. Butler's seeking and obtaining an introduction to him, and afterwards cultivating his acquaintance. In the ensuing year, Dr. Philpotts followed up the controversy by the publication of *A supplemental Letter to Charles Butler, Esq., on some parts of the Evidence given by the Irish Roman Catholic Bishops, particularly by Dr. Doyle, before the Committee of the two Houses of Parliament, in the session of* 1825; *and also on certain passages in Dr. Doyle's Essay on the Catholic Claims.* Of this sound, argumentative, and masterly production, the late Earl of Liverpool spoke in the highest terms. The fraudulent artifices of the popish *pretended* bishops to deceive the too ignorant and careless Protestants were therein ably and unanswerably exposed.

In the year 1827, when the question of popish emancipation, as it was called, occupied so much of public attention, Dr. Philpotts, consistently with his constantly-declared judgment of the necessity of efficacious securities from the papists, issued his *Letter to Mr. Canning*, in which were shown the utter worthlessness of those which he proposed in the bill of 1825. This powerful letter caused very great sensation at the time, and quickly passed through several editions. We perused it with great pleasure and profit sometimes after the suicidal bill had unfortunately passed. It is said that Lord Lyndhurst, while Master of the Rolls, adopted its statements in one of the ablest speeches he ever delivered in the House of Commons; and that Mr. Canning was so much excited, as to launch forth in an uncommon strain of personal abuse against his antagonist.

When the Duke of Wellington prepared the ruinous measure which, unhappily for this country, passed into a law in 1829, it was extensively thought that Dr. Philpotts approved of the securities proposed and adopted; and he was consequently but most unjustly reproached for his supposed inconsistency, in having so powerfully opposed the scheme of Mr. Canning, and yet approved of the equally inefficient scheme of the Duke of Wellington, if he had not actually assisted in concocting it. The good Doctor patiently bore the load of unmerited obloquy thus heaped upon him, without publishing anything in his defence, contenting himself with simply stating to his friends, that, having consulted Lord Sidmouth and Lord Colchester, he considered it his duty not to make public the nature of the communication which had passed on his being consulted by the Duke, as he was bound to consider it strictly confidential.

In the following year, the Duke of Wellington offered to recommend him for the next vacant Bishopric, but Dr. Philpotts, it is said, declined to accept the offer, unless he were allowed to retain the Rectory of Stanhope *in commendam*, as several of his predecessors had done. He thought it his duty, as the father of a large family, to refuse to accept of so high and expensive a station, unless he were thus enabled to meet the necessarily additional expenditure. The Duke of Wellington saw the justice of this proposition, and having obtained his Majesty's assent, the matter was finally settled. Before, however, all the documents for granting the *commendam* had passed through the office of the Home Secretary, a change of government took place, and the new administration refused to grant the *commendam;* and thus for the first time refused to carry into effect an arrangement made on the faith of the royal word, officially and regularly made known to the party most interested.

In 1831, the Bishop of Exeter took his seat in the House of Lords, and when Lord Grey delivered his revolutionary and infidel warning to the Bishops, "to set their House in order," his Lordship rebuked him in proper terms. On a motion of the Earl of Wicklow, in March, 1832—"that inasmuch as, by the plan of our national education in Ireland, the Bible is practically excluded from schools formed under the sanction of his Majesty's government, this House cannot view that plan with approbation," the Bishop addressed the house in an emphatic speech, of which the following are extracts:—"I am not prepared to say that it is the duty of the State to insist on all persons learning in the Bible; but this I say, that it is the duty of the State not to aid in any form of education which excludes the Bible;—this I say, that all persons should have free access to the Scriptures. We should recollect that the preservation of a free access to the Scriptures is a duty imposed upon us by the law of God; and that every clergyman assumes it as his bounden duty that he is to take care that the people committed to his charge enjoy that privilege in its fullest degree: further, too, a Protestant legislature is bound to see that neither directly nor indirectly does it make itself a party to any measures adverse to Protestant principles." In conclusion, he said,—"My Lords, I have no right to speak to you of my own feelings—if I had, I would entreat, I would beseech you—I would not imitate the action of the most eloquent of living men—I would not indeed bend my knee in prayer to you, for I pray not to mortal man—but if reverence did not forbid me to mingle the attitude and the words of prayer in the excitement of this debate, I would humbly pray to Him, whose poor and worthless creatures we all are—ay, my Lords, the highest and the proudest no less than the lowest and the meekest—that He would bow the hearts of all here as the heart of one man, 'to put away the accursed thing from among you'—to disclaim all part in this most unhallowed work, even though the name and the seal of our most gracious Sovereign be upon it. My Lords, that name and that seal, affixed to such a commission—in execution of such purposes—by such instruments—fills the mind with strange musings; awakens affecting recollections; invites, perhaps, to some comparisons. But I forbear—I will not be further stirred by them, than to warn the councillors of a gracious Prince—all whose thoughts, and wishes, and intentions are, we know, for the good and happiness of his people—to warn them, ere it be too late—while thrones are tottering, crowns are falling around us—while they themselves are reminding us most properly and most wisely—I thank them for it—while they are reminding us, that even now, God's judgments are on the earth—to warn them, I say, that He, by whom kings reign, may be provoked to say again, what He once said to a monarch whom He had himself placed over His own chosen people—'Because thou hast rejected the word of the Lord, He also hath rejected thee from being king over Israel.'"

This debate was of great importance to the fair fame of the Bishop, if not also to his own private comfort. Lord Radnor, who is ever ready in his ignorance and bad taste, and no better temper, to attack the Church or the Clergy, taunted his Lordship with something like a want of principle in his conduct on popish emancipation. A proper opportunity was thus afforded him of setting himself right with the country on that point; he therefore declared that he had opposed the Duke of Wellington's measure because it did not include such securities as he had always deemed requisite for the protection of the Church, and called upon the Duke to confirm or contradict him as truth might require. The Duke immediately responded to the call in the following frank and characteristic words:—"I have often been astonished at the injustice which has been done the Right Reverend Prelate, in respect to his conduct upon the occasion to which the noble Earl (Radnor) has alluded, and at the length of time which this injustice has lasted. The circumstances connected with the case could not be known to any one but myself, and the Right Reverend Prelate. He could not have repeated to his own disadvantage what passed between us; and, I must say, that I have never said one word upon the subject to any man." Nothing could be more satisfactory than this: and the Bishop's character was at once relieved from a load of obloquy, under which it never ought to have labored. Against the Reform Bill his Lordship also spoke in the same session, urging as a reason, with wisdom and foresight which time and experience have proved to have been but too well founded, that it was dangerous to the Church in Ireland. In the following year he also strongly opposed the Irish Church Temporalities Bill, which sacrilegiously robbed the Church of Christ in Ireland of a large portion of its revenues, and profanely cut off from it ten of its Bishops. We cannot but express our fears that the Church at large will be made to suffer severely for having permitted the commission of so outrageous a piece of wickedness. Temporalities or no temporalities, the consecration of Bishops to succeed those who depart is a *spiritual* act, and the remedy lay in appointing and consecrating successors in the ten Bishoprics virtually destroyed by the civil power, which had no right thus to intrude into affairs beyond its jurisdiction. Endowments, revenues, salaries, fine houses, fine carriages, and such other *temporal* things, how acceptable soever they may be, are not *essential* to the episcopal office, as witness the worthy Bishops of the Church in Scotland. But we cannot here pursue the subject.

At the time of passing the Poor Law Bill, the Bishop of Exeter expressed himself very strongly against the bastardy clauses and some other parts of that measure, in opposition to the well known views of the Duke of Wellington. The new workhouse scheme his Lordship described as something like the *Inferno* of Dante, on whose gate is the inscription—"Who enters here, leaves hope behind." But it is by no means true, as has been erroneously stated, that his Lordship declared that he would not obey that law if passed. Something of the kind was, we believe, stated in the speech of another member of the House of Lords, and by some unaccountable mistake ascribed to the Bishop of Exeter, who certainly did not deliver any such sentiments. In July last, his lordship, after alluding to several other points, thus admirably concluded a speech on this irritating subject:—"There was another part of this law which he deemed to be not a whit less culpable before God; it was that by which the unhappy inmates of the workhouses were prevented from enjoying religious fellowship and community with their Christian friends in the worship of God: they were confined to the association of persons like themselves. To them Sunday was no day of rest or enjoyment; but it was converted into a day only calculated to remind them of that unhappy fate to which the law of their own land had consigned them. (Hear, hear.) It had been said that the late riots at Birmingham had been caused by excitement on the subject of the poor laws. Whether that assertion was correct or not he would not now inquire; but considering the authority from which that assertion came, and supposing for a moment that it was true, he would say the best way of getting rid of that excitement was to remove all real grievances. (Hear, hear.) Agitation would cease when the cause was taken away. The inhabitants of this country were a considerate, and, thank God, a religious people, and therefore it was that the laws were honored, and the monarchy safe. But if unfortunately the time should come when they would consider the laws of man in opposition to the laws of God, all their religious feeling would be on the other side, and they would feel themselves bound to resist the laws of man. And what, let him ask their lordships, would be the consequence of that resistance? Government stood upon opinion—upon opinion made up of a feeling of terror, and, happily in this country, of a deep sense of duty. Terror alone could do nothing, for the sense of duty was the firm foundation upon which all rested. But their lordships might depend that the sense of duty would not long survive the consciousness of oppression—that it would not long survive when the people felt strongly that the laws of God were violated by the laws of man." (Cheers.)

In 1833, the Bishop published his primary Charge; and in 1836 his triennial Charge, in which his Lordship described the Ministerial measure containing the notorious "appropriation clause," as "a bill for seizing on the revenues of the Protestant Church in Ireland, and applying them to some undefined purpose of teaching morality without religion, and religion without a creed." The ensuing passage was the occasion of a silly and abortive threat on the part of that mean enemy of the Church, Lord John Russell; and of a controversy equally successful on the part of Lord Melbourne:—"In the discussion of the measure in Parliament," the Bishop remarked, "I felt it my duty to rest my resistance to it on this point, to denounce as treachery aggravated by perjury such an exercise of rights acquired under an oath 'not to weaken or disturb the Protestant religion.' In truth, when we call to mind the solemn and oft-repeated protestations made by the Roman Catholics, and by their friends for them, of the sense in which they took that oath, and of the awful obligation imposed by it upon their conscience; and then advert to the certain consequences of the proposed Bill (if it had passed) as avowed by its chief adviser, that it would prove a serious discouragement, a heavy blow to the Protestant religion, and a triumph to its enemies; but that it was a measure which the augmented force of the Roman Catholics, and their immitigable hostility to that religion, had rendered necessary; when we call to mind that such was the nature of the measure, such the argument by which it was enforced; I know not in what milder terms the indignation of an honest mind can be expressed than by characterising the conduct of those who demand it as treachery aggravated by perjury. No obloquy, however it may be attempted to heap obloquy on all who thus feel, and thus proclaim their feeling; no violence of invective from whatever quarter, and in whatever place, high or low, it may be uttered, shall deter me from giving expression to similar indignation, so often as it shall be called forth by similar perfidy exhibited in such a cause."

This was language, faithfulness and courage, worthy of a noble-minded prelate of the purest and brightest age of the Church of Christ. Would that such conduct were manifested by every one of our clergy! Popery, dissent, and every other error would then hide its head, wither, and die; and the blessing of God be showered down upon us on all sides of our Zion, like the manna in the wilderness. The threat of Lord John Russell had reference to the Bishop's denunciation of the conduct of the papists, as "*treachery aggravated by perjury;*" and was not improbably uttered in full and cutting recollection of the misery his little Lordship experienced when the good Bishop made him swallow his Totnes falsehood. The result, however, was of the highest importance to the Church and country; for on the 1st of March, 1838, the Bishop, on presenting a petition from some inhabitants of Cork, in Ireland, delivered one of the most argumentative, luminous, clear, eloquent, and masterly speeches ever uttered within the walls of the House of Lords. The petitioners declared "that they viewed with great alarm the conduct pursued by Roman Catholic members of the legislature who attacked the Protestant establishment which they had sworn to defend, and implored their Lordships to adopt measures to render effectual the sworn engagements of Roman Catholics, not to subvert the present Church establishment, and not to weaken the Protestant religion or Protestant government." In his splendid and almost inimitable speech, the Bishop proved to the satisfaction of every reasonable man, and to the mortification of the papists, the truth of his charge that the popish members of parliament had indeed been guilty of "*treachery aggravated by perjury.*" His Lordship gave a full and complete history of popish perfidy and perjury, incontrovertibly established by addresses and other documents of the papists themselves. The contrast between their *professions* to obtain an entrance into parliament and to offices of state, and their *practices* since, was clear, striking, and unfailingly convincing. We would gladly give extracts from this powerful speech, but for the difficulty of taking out parts of so well-constructed and compact a concatenation of sound and masterly argument. Besides, the entire speech has been published by the Protestant Association, in a cheap form for distribution. So strong a case of "*treachery aggravated by perjury*" is unexampled in the history of the world, and must for ever hang as a curse upon popery as long as it shall exist. It ought to be noticed to the credit of the Bishop, that in all his exposures of the perfidy and perjury of the papists, he always speaks in terms of high respect for those papists who have refused to perjure themselves, and have thus pointedly condemned their brethren who have unscrupulously done so in the face of the British empire.

To the recent measure for the Registration of Births, and to the new Marriage Act, the Bishop steadily opposed himself. Of the latter, his Lordship thus speaks in his Triennial Charge:—"All may now marry with equal validity, and with equal favor in the eye of the law: whether they solemnize their marriage in the House of God, or in the office of the clerk of the guardians of the poor; whether they call God to witness their plighted faith, or own no higher sanction than the presence of one of the lowest functionaries of the state. Matrimony itself is degraded so far as the act of a mortal legislature can degrade it from a holy ordinance of God, to a simple contract between human beings, beginning and ending with their own bare agreement; no recognition of the sacredness, much less of the indissolubility of the contract; no blessing sought, no vows of mutual fidelity given and received; nothing in short which can hallow or honor or endear that union which is declared by an Apostle to be a type and figure of Christ's own blessed union with his spouse, the Church." But, says the Bishop, "be it our consolation to think better of the people of this land than their rulers appear to think. The feelings and principles of Englishmen (let us humbly thank God for it!) are not yet brought down so low as this degrading and corrupting law would seem to contemplate. They will spurn the boon thus thrust upon them. All honest persons, certainly all honest women, will avail themselves of the option which is yet left to them, and will adhere to the religious rite. They will refuse to become parties to the desecration of that holy ordinance on which all the sanctity of our homes and hearths, all the charities, and even the decencies of domestic life depend; that ordinance which alone, under God, has rescued man from the brutal state to which his appetites would otherwise reduce him, alone has given to woman her true rank and dignity in life, as the help-meet of man, the soother of his sorrows, the partner of his joys, the chastener of his earthly affections, the fellow-heir of his hopes of heaven."

The Ecclesiastical Commission and the "Act for carrying into effect the Reports of the Ecclesiastical Commissioners, so far as they relate to Episcopal Dioceses, revenues, and patronage," have invariably met with the opposition of the Bishop of Exeter as dangerous to the independence and welfare of the Church of Christ in this country. Of what is called the Church Discipline Bill, which is an offshoot of the Ecclesiastical Commission, his lordship has strongly expressed his disapprobation. In moving on the twenty-sixth of July, 1838, that that very mischievous measure be read that day six months, his lordship spoke with all the faithfulness and zeal of a true servant of God, resolved at all risks to defend as far as in him lay, the Church of Christ from the insidious and open attacks of her enemies. He said "he spoke advisedly, but he spoke not in a spirit of defiance when he said that should this bill become law, he should not feel himself at liberty to obey its main instructions or directions. To other laws he would cheerfully conform; but this would be a law, if the bill were passed, that would strike at the very root of the essential discipline of the Christian Church; and he felt that he should be a traitor to that Church if he supported it. He plainly and openly, then, declared, should this bill pass into a law, that if a clergyman in his Diocese conducted himself criminally, he would call on that clergyman to answer to him for his actions, on his oath of canonical obedience. Over the clergyman's civil state, I have, said his lordship, no power, but I have power over him in a spiritual point of view; and before his master and my master, I will remind this erring clergyman of his folly or his vice; I will reprimand him for it, and if he will not obey the remonstrance, I shall proceed to that sentence which this bill tells me I shall not pass—I shall proceed to excommunicate him. Then, if this be done, your lordships in Parliament may proceed to pass a bill of pains and penalties against me—you may deprive me of the seat which I now hold—(but of which I shall never make myself unworthy)—you may rob me of my see—you may take from me my robe—but my integrity to heaven I will maintain inviolate." Truly may the whole Church thank God for so faithful a Bishop in these Erastian, Latitudinarian, and licentious days, and pray for a goodly increase of such to meet the times upon which our lot is cast.

Of his lordship's able opposition to the new Government scheme of education and defence of Scriptural instruction, we need not here speak, as a large part of his speech in the House of Lords was lately given in our pages. His lordship has just finished his second triennial visitation, throughout which he was received by his clergy and people in a manner the most satisfactory and pleasing. The only interruption to the harmony of his lordship's course was the inconsistent and eccentric conduct of the Rev. Mr. Head, Rector of Feniton, who, at the preceding visitation, expressed regret with tears for his previous strange conduct, and, as we understood, was kindly favored with the Bishop's forgiveness. And yet he has repeated his strange conduct, and carried matters even further than before; and how the affair will end is yet indeterminate. We shall, probably, hereafter refer to the subject, but we wish at present to wait for further information. Whether or not Mr. Head be altogether *compos mentis* we cannot say, but we have heard that he has standing, in order, in his entrance hall, twelve wands, which he has named after the twelve Apostles, and that he sometimes, when he walks out, takes with him one and sometimes another, saying that he shall take a walk to-day with St. Thomas, or St. Peter, or some other Apostle, according to the stick he may chance to fancy for a companion. We hope Judas Iscariot is not the one most frequently selected. Be this, however, as it may, if Mr. Head really believes what he professes to believe, he cannot either conscientiously or consistently remain in the Church, and the sooner he leaves her the better. It is true that his living, worth some four hundred pounds a year, is rather a strong temptation to many of the pretendedly conscientious; but we hope for his own sake, as well as for the sake of the Church, that he will see the error of his ways, and become a more conscientious and consistent minister than heretofore.

Of the Bishop of Exeter's conduct in his Diocese, it becomes us not to speak, except to add, that from all that we have heard from several of his clergy, whom we have the happiness to know, no Bishop more highly deserves, and no Bishop more amply enjoys, the veneration and esteem of his faithful and zealous clergy and pious laity of his important Diocese. And sincerely do we pray, that in mercy to that branch of his Holy Church existing in these realms, the Lord may, in health and vigor of mind and body, long spare so faithful, active, and zealous a chief shepherd of his flock, and raise up many like him to follow in his steps, a blessing to the Church and thus to the world.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—Your correspondent, Ω, in your paper of November 7, has done good service to the cause of piety; and that in a way highly creditable to both his head and heart.—The desecration of Churches is a subject which is taking a strong hold on the minds of serious and reflecting Christians, and of correctly thinking Churchmen; and I am one of many who thank you, sir, for the high sanction and support derived to the right cause in this, as in other holy and important matters, from your justly influential editorial columns.

The perusal of Ω reminded me of a pamphlet some time since received by me, written, I have reason to believe, by a plain, but honest, pious, and devoted Churchman in our sister diocese of Western New York. I send it herewith, and ask the favor of your printing it. But a small part of it, you will perceive, is original; and of this, I will only say, that it has the merit, in however homely a dress and form, of being evidently the effusion of a heart true to the Church, and of eminently devout and conscientious principles and feelings. The greater part of the pamphlet consists of a reprint of a portion of the Conventional address of the Bishop of this diocese in 1837; which circumstances render it by no means unseasonable to recall, at this time, to the notice of the Clergy and Laity of the Diocese.

I have been much gratified to learn that the views on the subject given in the Bishop's late address have been printed in the Church periodicals of at least three of our sister dioceses.

"The secret inspiration of the blessed Spirit," pressing home the full meaning and intent of "the express command of God," and hallowing and directing "their own reason and sense of the natural decency of things,"* is producing a favorable change of principles and views in this matter among serious Christians and good Churchmen. I envy not the feeling of those who wait to *follow* in a good work where they should have been among the first to *lead*.

DEVOTION.

DESECRATION OF CHURCHES.

BY A LAYMAN.

MICAH, chap. ii: 1.—Wo to them that devise iniquity and work evil upon their beds! when the morning is light they practise it, because it is in the power of their hand.

From a Layman who considers himself an injured man, after much hard labor and anxiety to help build a CHURCH for *Divine Worship*, and then to have the same taken to build a stage and hold a public exhibition in, of dialogues, &c. &c., after the same has been consecrated to the worship of *Almighty God*—and that from one who pretends to hold the keys of the *Church*, and by so doing has caused the instrument of donation and the seal thereof to be broken, contrary to the law of *God* and man—for we read in Ecclesiastes v: 5: Better is it that thou shouldst not vow, than that thou shouldst vow and not pay. Isaiah xix: the last clause of 21st verse: Yea, they shall vow a vow unto the *Lord* and perform it. Psalms, cxxxii: 2: How he sware unto the *Lord* and vowed unto the *Mighty God* of Jacob. Jonah, ii: 9: I will pay *that* that I have vowed, salvation is of the *Lord*. Job, xxii: 27: Thou shalt make thy prayer unto him and he shall hear thee, and thou shalt pay thy vows. Psalms, xxii: 25: My praise shall be of thee in the great congregation: I will pay my vows before them that fear him. L: 14: Offer unto God thanksgiving, and pay thy vows unto the *Most High*. Lvi: 12: Thy vows are upon me, O *God*, I will render praise unto thee. Lxi: 8: So I will sing praise unto thy name forever, that I may daily perform my vows. Proverbs, xx: 25: It is a snare to the man who devoureth that which is holy, and after, *vows* to make inquiry.

The Layman considers the consecration a solemn performance, and that the society who hath built the Church, hath by and with the proper officers, covenanted and vowed and caused the seal of the society to be fixed to the same. The Layman contends that no other vestry hath any power or right to take the church for any other purposes; if so, what avail is there in the law of the Church? and we had better not have our churches consecrated at all, than that our vows and seals should be violated.

Many other passages of Scripture might be brought to prove what has been said, but enough have been brought to convince any reasonable man, who wishes to abide by the Scripture and the law of the Church.

As there has been much said on the subject, the Layman considers it his duty to defend the law of the Church, and has stated that he shall give the resolution of the convention in the year 1808, and an extract from an address delivered by the Rt. Rev. Bishop Onderdonk in 1837, which the Layman considers full on the subject, without any other comments whatever; but as he had stated that he should make some comments, he thought none better than the passages noted above.

"Circumstances, during the past year, have rendered it my duty, on two occasions, to communicate officially to rectors of parishes my judgment respecting the bearing of the office for the consecration of a church or chapel, on the question of the allowing of the use of such a building for other purposes than those connected with the worship of ALMIGHTY GOD.—And as appeals to me on the subject are very frequent, I now ask your attention to it.

No one, it would seem, can peruse that solemn office with an unbiassed and enlightened mind, or a Christian heart, without perceiving that it bears the character of an instrument involving a transaction of the most solemn and binding nature. An edifice is thereby offered by its owners to the LORD, solemnly devoted to His service, and expressly "separated from all unhallowed, worldly, and common uses." The parties making the offering declare that they do it "with all humility and readiness of heart," and pray GOD to "accept this service at" their "hands," and "to accept the dedication of" their building "to" His "service."*

Brethren—are these unmeaning words?—Is it a vain oblation that is thus solemnly made? Is there here any reservation? Is there the semblance of reservation in any part of the holy solemnity? Is aught retained for the exercise of discretion, or the intervention of civil rights? Is it not a transaction which should be entered on in good faith? And does it not impose an obligation which should be fulfilled with all fidelity? Whatever use is unhallowed, worldly, or common, it is declared, in a solemn compact with the Deity, shall be excluded. By unhallowed can not be meant unholy or wicked—common decency would exclude that—but *not* holy, not of a holy character, not connected with the sacred purposes to which the building is solemnly appropriated and devoted, and its appropriation and devotion to which has been the subject of a solemn engagement with GOD himself, and an offering which He has been besought to accept and bless. There has therefore been a compact entered into with Him, that for none but holy purposes shall the consecrated building be used.

And in what clearer and more binding shape could the Church enact a law—and her laws are obligatory on all orders of men within her pale—than by providing for such a transaction by her members? Her law, then, clearly is, that her consecrated edifices are *not to be used for any other purposes than those of a religious character.* They are GOD's houses; and by being made His, have been, with the profession of humility and readiness of heart in the transaction, placed beyond the right of any other disposal. The right has been surrendered; and the party surrending it has thereby placed itself under an obligation to act accordingly.

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* "Consecration of a Church or Chapel."

* Exhortation in "The Form of Consecration of a Church or Chapel."

I have felt it my bounden duty, brethren of the clergy and laity, thus to lay before you, and through you before your respective flocks and constituents, the law of the Church in this important matter, and to remind you of its connection with fidelity to a compact solemnly entered into with the Most High God. And to my Rev. brethren the rectors of parishes, whose is the prerogative and duty of decision and action in the premises, with regard to their respective churches and chapels, and to the wardens and vestrymen of parishes destitute of rectors, I look with confidence for seeing that the laws of the Church are duly observed, and her fidelity to God maintained, in all matters within their proper cognizance.

A plausible ground of objection to the principle here set forth, exists in the case of societies designed for the moral reformation of the community, and in that of literary institutions.

Intemperance and other immoralities are great acknowledged public sins, in the estimation of the community at large, and slavery and freemasonry are held to be such by many eminent and good men. Societies are formed for purging the land of these iniquities. Is it proper that their business should be transacted and their celebrations held, in our consecrated buildings?

In the first place, it is well known, that there are important differences of opinion among the best members of the community as to the correctness of the principle on which Temperance, Moral Reform, Anti-Slavery, Anti-Masonry, and similar societies, are instituted and conducted. These differences ought not to be incorporated into the Church. Whatever views her ministers and members may entertain in the matter, should be confined to them as citizens and members of society, and not be brought to bear upon them *as belonging to the Church*. All ecclesiastical bodies, therefore, should be kept free from discussion or committal respecting them. For the same reason, the Church's consecrated buildings should not be used for such discussions, or for business connected with these institutions.

But secondly. The Church, as the Church of CHRIST, knows no rule of morals but the Gospel, and no Gospel independent of the Church. All efforts, therefore, at moral reform, save through the Gospel and its Church, she cannot sanction. They ought, therefore, be they advocated and patronized by whom they may, her own ministers and members, or others, to be unknown to her. Her organized bodies, vestries, conventions, and societies, should not engage in them; and consequently her consecrated churches and chapels should not be used for their purposes.

As it respects literary institutions, it should be borne in mind that literature is divided into two departments—*Sacred* and *Secular*, or, as it is usually termed, *Profane*.

Sacred Literature is that which has a direct bearing on the true interpretation, and proper application of the Holy Scriptures. Secular or Profane Literature is that department which has to do with the interests of learning and science, in their application to objects not immediately connected with spiritual concerns, and the life which is to come.

Sacred Literature, in all its departments, from the humble operations of the Sunday school, to the deepest and most learned theological studies and researches, is, if under the direction and control of the Church, proper to our consecrated temples. Secular or Profane Literature, which includes, beside branches connected with higher departments of literature, science and philosophy, the lighter grades of the drama, fiction, satire, and cognate branches, and may be brought to bear on politics, secular business, social customs and fashions, and various other subjects of a purely worldly character, I think I need not say, is unsuitable to our consecrated buildings. Its public exhibitions may not be improper in themselves; but certainly they come not within the proper, and sacredly guaranteed, uses of the HOUSE OF GOD. Even if an exception were deemed allowable in behalf of exercises consisting merely of grave, literary, and scientific dissertations, and the solemn conferring of literary honors, the plea is removed by the manner in which our collegiate and other merely literary public celebrations are conducted. I need not refer to the light and trifling subjects, and the light and trifling manner in which they are treated, which more or less characterize all school and college exhibitions. I mean not to say that these are all necessarily wrong. But do they befit the house of GOD?

There are appendages also to these celebrations, in music performed, refreshments taken, and tokens of approbation or disapprobation given, with regard to which I will only ask every pious Christian who may know anything of the matter in hand, *Are they befitting the house of* GOD? *Do they consist with the terms and true meaning of the solemn act of consecration?*

The lending of our churches to worship extraneous from that of our communion, is another matter, which requires serious consideration.

Our churches are consecrated to *the* worship and service of ALMIGHTY GOD; that is, by every reasonable and proper construction, that worship and service of Him which the Church deems consonant with the requisitions of the Gospel. These requisitions, according to our standards, admit those only who have received Episcopal ordination to be lawful ministers in the word and sacraments. Such only, therefore unless we violate what ourselves have declared to be lawful, can we admit to minister in our buildings solemnly consecrated to Gospel ministrations.

As it respects, too, the *matter* of worship, the Church prescribes what is the proper celebration of divine service, and the proper form of ministration in the sacraments and other public ordinances. Surely, then, if we enjoin such safeguards to the integrity of Christian doctrine as are afforded in our provided administrations, in the case of our own ministers, we must be unfaithful to the avowed principles of our Church, if we allow in buildings under our control, the celebration of public worship and the administration of ordinances, otherwise than we think accordant with the Gospel, and therefore with proper regard for the truth as it is in JESUS.

I have, therefore, no hesitation in saying that the appropriation of our consecrated buildings to other worship than that provided for by our liturgy, is inconsistent with the terms and true meaning of the office of consecration.

That office supposes the preparing, executing, and presenting to the Bishop, of *an instrument of donation*, prior to the consecration of a church or chapel; and every sentiment of reason and propriety must agree, that until there is a full and fair surrendry of the building to the holy purposes contemplated by its consecration, and its severance, in good faith, from all inconsistent use, there can not be fairly asked that office at the hands of the Bishop.

The following is the form of the instrument of donation required in this Diocese in order to the consecrating of a Church or Chapel. It is required because supposed to contain the only principles on which the Bishop can, in good faith, perform the solemn act of consecration."

WE, the Rector, Churchwardens, and Vestrymen of and State of New York, having, by the good providence of ALMIGHTY GOD, erected in a house of public worship, do hereby appropriate and devote the same to the worship and service of ALMIGHTY GOD, the FATHER, the SON, and the HOLY GHOST, according to the provisions of the Protestant Episcopal Church in the United States of America, in its ministry, doctrines, liturgy, rites, and usages, and by a congregation in communion with said Church and in union with the Convention thereof in the Diocese of New York.

And we do, also, hereby request the Right Reverend Benjamin Tredwell Onderdonk, D. D., the Bishop of the said Diocese, to take the said building under his spiritual jurisdiction, as Bishop aforesaid, and that of his successors in office, and to consecrate the same by the name of and thereby separate it from all unhallowed, worldly, and common uses, and solemnly dedicate it to the holy purposes above mentioned.

And we do, moreover, hereby relinquish all claim to any right of disposing of the said building, or allowing of the use of it, in any way inconsistent with the terms and true meaning of this instrument of donation, and with the consecration hereby requested of the Bishop of this Diocese.

IN TESTIMONY WHEREOF, We, the said Rector, Churchwardens, and Vestrymen, have caused this instrument of donation to have attached to it the seal of our Corporation, and the signatures of the presiding officer and clerk of a meeting duly convened on this day of in the year of our Lord one thousand eight hundred and

Extract from the Journal of the Proceedings of the Annual Convention of the Protestant Episcopal Church in the State of New York, held in Trinity Church, New York, Oct. 4th and 5th, A. D. 1808, page 17. On motion,

"Resolved, That the office of Consecration of Churches and Chapels, implies that the buildings set apart for the service of ALMIGHTY GOD are appropriated solely for divine service, and therefore, they shall not be used for any secular purposes whatsoever."

THE CHURCHMAN.

SATURDAY, NOVEMBER 21, 1840.

☞ The Office of the Churchman is removed from 124 Fulton-street to No. 111 NASSAU-STREET, UP STAIRS.

THE CHURCH AND THE METHODISTS.

Ουδὲν ὄυτω παροξυνει τον Θεον ὡς το εκκλησιαν διαρεθηναι.—*Chrysostom.*

Nothing provokes God to anger like the divisions of his Church.

Divisions in the Church are indeed bad, but secessions from it are infinitely worse. But the latter have one advantage over the former. The remedies for division are manifold, and such as may often embarrass the most honest inquirer; the remedy for secession is one, and obvious to the plainest capacity: viz., a return to the unity of the Church.

The Protestant Episcopal Church of this country and the Methodist denomination were originally in the unity of the Church of England. At present, the Protestant Episcopal Church of this country is in unity with the Church of England; while the Methodist denomination is in unity with neither. How is this?

The Protestant Episcopal Church of this country received from the Church of England the FAITH of Christ as contained in the Liturgy and Articles of the latter Church. The alterations which she introduced in the English Prayer Book were few; chiefly such as were required by a change in the political relations of the two countries, and none of them involving matters of faith.

The Protestant Episcopal Church in this country, by giving proper securities for the preservation of the FAITH OF CHRIST, received from the Church of England and from the Church of Christ in Scotland, the apostolic commission to minister in sacred things.

In this way the Protestant Episcopal Church in the United States has remained in unity with the Church of England, and through it with the Catholic and apostolic Church of Christ.

The Methodists, on the contrary, while they belonged to the Church of England, became the authors of a division in that Church, by setting forth a Liturgy and Articles of their own, differing from the Liturgy and Articles of the Church of England in matters of faith.

In the book entitled "Service for the Methodists in his Majesty's dominions," Mr. Wesley says that "he has omitted *most* of the holy days (so called) as at present answering no valuable end;" that "he has *considerably shortened* the service of the Lord's day, the length of which had been often complained of;" that "he has omitted some sentences in the offices of Baptism and for the Burial of the Dead;" and that "he has left out *many* psalms and *many parts* of the others, as being *highly improper* for the mouths of a Christian congregation."

Mr. Wesley *says* that he omitted only *a few sentences* in the office of Baptism. The fact, however, is, "that of the whole office only four prayers, and this including the Lord's prayer, are retained; that the use of sponsors is abolished; that no vow or promise is made for such as are baptized when infants; that the creed which is proposed to them of riper years is altered in two places; that the act of the minister, who after baptizing says, 'We receive this child into the congregation of Christ's flock,' &c., is omitted; that whereas it is said in our office that 'such as are baptized are regenerated, and grafted into the body of Christ's Church,' in Mr. Wesley's it is said merely 'that they are admitted into the visible body of Christ's Church;' that whereas our Church prays that 'the water may be sanctified to the mystical washing away of sin,' this and in like manner all mention of regeneration in Baptism is discarded. Having made these changes, Mr. Wesley adds: 'The minister, if he see it expedient, may conclude with a prayer ex tempore.'"

Many more alterations, says the same writer, were made than Mr. Wesley saw fit to specify. "For instance, all our occasional services are rejected; the rubric and the appointed lessons in most places altered; the Catechism, the Nicene and the Athanasian Creed are discarded; and the form of absolution is in some places altogether omitted, or, when introduced, is rendered merely an act of supplication, not of ministerial authority."

Mr. Wesley's Service-Book reduced the Articles of the Church of England from thirty-nine to twenty-five; some of those retained are so altered as to suppress the sense which they were originally meant to convey, and those omitted involve such points of faith and doctrine as are indispensable to a Christian Church.

Of the former, the article on Baptism is a specimen:

Mr. Wesley says:	Art. XXVII. says:
Baptism is not only a sign of profession, and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration or the new birth. The baptism of young children is to be retained in the Church.	Baptism is not only a sign of Profession, and mark of Difference, whereby Christian men are discerned from others that be not christened: but it is also a sign of Regeneration, or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church: the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed: faith is confirmed, and grace increased by virtue of Prayer unto God. The Baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ.

One of the articles omitted is the fifteenth, which is entitled "Of Christ alone without sin."

Another article omitted is the eighteenth, which is entitled "Of obtaining eternal salvation only by the name of Christ."

Both these articles involve essential principles of faith. To deny that Christ alone was without sin, is to derogate from the peculiar and exclusive sufficiency of his sacrifice for the sins of mankind. To deny that eternal salvation is only by the name of Christ, is in effect to deny the necessity of Christ's redemption. It is remarkable that this last article is the only one which the Church of England has delivered under anathema. She seems to have regarded it as all one to abjure the Christian faith, and to deny that eternal salvation is only through the name of Christ.*

Thus Mr. Wesley and his associates, before the political separation of England and the United States, by setting forth, in their private capacity, a separate liturgy and articles, arrayed themselves in opposition to the ecclesiastical authorities of the Church of England, and created a division or schism in it. We might say that even then they had separated from it; for though they then received the sacraments in the Church, yet they received them not as tests of unity nor seals of fellowship, but merely because their own ministers had not then presumed to administer the sacraments without the requisite authority, and wished to keep up the semblance of union. But admitting that at that time the founders of Methodism had not separated from the Church, their Liturgy and Articles are a manifest proof that they had created a division in it.

Such was the attitude in which the Methodists stood to the Church of England about the time of the severance of the United States and Great Britain. After that event, they assumed a new attitude. They could give no shadow of security to the Church of England for the preservation of the faith of Christ, and therefore they never dreamed of soliciting at her hands the apostolic commission to minister in sacred things. Not that they undervalued the commission; for when Erasmus, a bishop of the Greek Church in Crete, happened to be in London, several of Mr. Wesley's ministers availed themselves of the opportunity to receive ordination at his hands.† Born and educated in the Church of Christ, they had, at this period of their history, too much reverence for sacred things to presume to take upon themselves the office of administering the holy sacraments. They as well as we desired to be partakers of the authority for this end, which Christ had lodged in his Church.—Nay, they confessed and to this day do confess, that while destitute of this authority, they were "*destitute of the Christian sacraments.*" How then did they seek to supply this want, and obtain the sacraments of which they were destitute? The book of Doctrine and Discipline, (which is sold at the Conference office, 200 Mulberry-street,) which records the confession of their destitution of the sacraments, records also the expedient which they took to obtain them.

Referring to "the origin of the Methodist Episcopal Church," the Methodist Book of Discipline says: "The preachers and members of our society * * * being in many places *destitute of the Christian sacraments* * * * requested the late Rev. John Wesley to take such measures, in his wisdom and prudence, as would afford them suitable relief in their distress."

The same book adds, that in consequence of this request Mr. Wesley "determined to ordain ministers for America; and for this purpose in the year 1784 sent over three regularly ordained clergy; but preferring the Episcopal mode of Church government to any other, he solemnly set apart, by the imposition of his hands and prayer, one of them, *viz.* Thomas Coke, * * for the Episcopal office; and having delivered to him letters of Episcopal orders, commissioned and directed him to set apart Francis Asbury * * to the same Episcopal office." Mr. Coke, the book of Discipline proceeds to say, did the same for Mr. Asbury that Mr. Wesley had done for him; and the General Conference at Baltimore "did unanimously receive the said Thomas Coke and Francis Asbury as their Bishops, being fully satisfied of the validity of their Episcopal ordination."

The following is an extract from the form of ordering priests used in the Church of England, in which Mr. John Wesley was ordained:

Quest. "Will you then give your faithful diligence, always so to minister the doctrine and the sacraments and the discipline of Christ as the Lord hath commanded and *as this Church* and realm *hath received the same*, according to the commandments of God; so that you may *teach the people* committed to your care and charge, with all diligence *to keep and observe the same?*

Ans. "I will so do by the help of the Lord."

For a presbyter to usurp the office of his diocesan and ordain or pretend to ordain other clergymen, is well known to be, *at least*, a violation of a fundamental rule of discipline in the Church of England.

Hence then it appears that the Methodists, at a time when they were "destitute of the Christian sacraments," obtained their supposed authority to administer them from men who *violated their ordination vows* in the very act of conferring such authority.

The Offices and Articles which have been adopted by the Methodists and are now in use among them, are the remnant of Mr. Wesley's Sunday Service; such parts as the Methodists have retained being for substance as Mr. Wesley made them.

In the twenty-second of their "Articles of Religion," we read as follows: "Whosoever, through his private judgement, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and ordained and proved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren."

Mr. John Wesley, however, as we have seen, "willingly and purposely, of his own private authority," set aside the festivals and fasts of the Church to which he belonged, mutilated its liturgy, expunged and altered its articles of faith. Thus the Methodists have received their Liturgy, Articles, and "Christian Sacraments," from a man who, according to the twenty-second Article of their religion, "ought to be rebuked openly as an offender against the common order of the Church."

We do not wish to hurt the feelings of our Methodist brethren, but merely to let our own readers see the relation in which they stand to us. There are some features in their discipline that we like; and to their many excellencies of Christian character in private life, we are ever ready to bear cheerful testimony. We lament the condition into which they have been brought by the disingenuousness—to use no harsher words—of their founders; and cheerfully acquit them, individually, of the guilt of schism any further than they make it their own by conscious acquiescence in it. But still the facts in the case are too glaring to permit us to look upon them, in respect to ecclesiastical relations, in any other light than that of schismatics. And we hold it to be more honest to tell them the truth than to conciliate their favor under false pretences.

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* We have not seen Mr. Wesley's Service Book, and must refer for the above statement to Nott's Bampton Lectures. The Methodist Book of Discipline corresponds, as far as it goes, with the above account of the Service Book. In the book of Discipline, the 3d, 8th, 13th, 17th, 18th, 20th, 21st, 23d, 26th, 33d, 35th, 36th, and 37th articles are omitted; the 9th, 16th, and 34th are materially altered. These omissions and alterations relate to the truth of Christ's human nature, original sin, justification, and baptism. The Nicene Creed is rejected. To the Apostle's Creed a very edifying note is appended, explaining the Holy Catholic Church to be "the Church of God in general." [Had Governor Seward this note in his eye when he penned his proclamation?] In the office of the Holy Communion, the "elder," if he be in a hurry, is allowed "to omit any part of the service except the prayer of consecration." In the Ordination Office the clause containing the vow which Mr. Wesley broke is omitted. Mr. Wesley himself was never elected or consecrated to the office of bishop by presbyters; and therefore, even on the principles of Sir Peter King and the Presbyterians, by which he professed to be guided, he neither had nor could give the office of bishop. Admitting therefore that bishops are not a distinct *order* in the ministry, it is yet plain that the Methodists have never received the *office*; unless it be one which an uninspired man may take on himself. And yet to this day they continue to use the solemn authoritative form, "Receive the HOLY GHOST for the office and work of bishop in the Church of God, *now committed unto thee by the imposition of our hands*, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.* And remember, that thou stir up the grace of God *which is given thee by this imposition of our hands;*" &c. See "The Doctrines of Discipline," &c. p. 148.

† When it is considered that neither did the bishop understand English nor the candidates Greek, we may presume that the examination, and the rest of the ceremony on that occasion, must have been particularly instructive.—*Hampson's Life of Wesley*, vol 3, p. 188.

For the Churchman.

Mr. Churchman,—As the subject of the final restoration of the Jews to their own land, has been introduced into the Churchman, will you permit an *inquirer* to suggest some difficulties, which prevent him from receiving the interpretation, which you have given to the passages quoted by your correspondent?

The first quotation from Jeremiah 23d, evidently alludes to a restoration from the Babylonish captivity and deliverance from the captivity of sin and death under the spiritual reign of the Messiah, but it seems to allude to something more: for, after declaring that "the days shall come, that the Lord will raise unto David a righteous branch, and a King shall reign and prosper," who "shall be called THE LORD OUR RIGHTEOUSNESS," (the Messiah,) the prophet immediately adds, "Therefore, behold, the days come, saith the Lord, that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt; but the Lord liveth, which brought up and which led the seed of the House of Israel out of the *north country, and from all countries whether I had driven them: and they shall dwell in their own land.*" The deliverance of the Jews from the Chaldean domination, appears to have been employed as a *type* of their restoration from their various dispersions, and *both* are therefore often alluded in connexion, as above. That this prophecy has not "been signally fulfilled" appears to me probable, from the fact that the Jews have not yet been gathered "from all countries whither they have been driven," neither "do they dwell in their own land."

Again, in the 31*st Chapter of Jeremiah*, the restoration of the Jews to their own land seems to me to be so clearly pointed out, that no one can mistake this, to be the true interpretation.

In "the latter days," which all agree to mean the times of the Gospel dispensation, the prophet alludes to the complete re-establishment of both their civil and religious constitution, which certainly has not *yet* taken place.—The Lord is represented as saying, "Again, I will build thee, and thou shalt be built, O virgin of Israel." "Thou shalt yet plant vines *upon the mountains of Samaria.*" "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame," &c. "He that scattered Israel, will gather him and keep him as a shepherd doth his flock." "Behold the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast," &c.; the prophet then goes on to depict the prosperity of the Jews *after* their return, and to speak of the multiplication of men and cattle, of husbandmen and shepherds, and closes the chapter with a description of the spiritual blessings, which will be bestowed on them *after* their restoration to their own land. "*After* those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." And not only this, but the prophet says, that "the city, (Jerusalem,) shall be built to the Lord, from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever." (v. 40.)

I know not how to explain these precise prophecies in any way, but to take them in a *literal* sense; and if so, they unequivocally point to a restoration of the Jews, and a re-building of Jerusalem on a more extensive scale than before, and a restoration *previous* to their conversion. You say, Mr. Editor, that these, and other parallel passages, "have been signally fulfilled by the restoration of the Jews after the Babylonish captivity, and by the ingathering of many of them into the Christian Church, after the advent of the Messiah." But it appears to me, that there are circumstances alluded to in these prophecies, which were not fulfilled by these events, and which have not yet had their fulfilment. We know, for example, that those who returned from Babylon were the people of Judah only, who had been carried away into captivity by Nebuchadnezzar; but it is distinctly foretold in this, and other chapters, that the *Israelites*, or the *ten tribes*, which had been carried away before, by Shalmaneser, King of Assyria, should also be restored, which has certainly never yet happened; for it is still in dispute, *where* they are to be found. A *complete* and *universal restoration* is foretold—this is certainly, as yet, unaccomplished. Besides, it is promised that *after* this restoration, they shall no more fall under the dominion of foreigners, but be governed by magistrates of their own nation. But was this the case with the Jews who returned from Babylon? Certainly not. They still continued under an abject state of vassalage and servile dependence upon the Persian monarchy. Under the Grecian monarchy which succeeded, they had no national existence; nor under the Roman, which succeeded that; nor has their situation ever been such as to authorize us in believing that the promised restoration ever has taken place.—I do not deny that the prophet alludes to the Babylonish captivity in this chapter, but then he passes on to speak of that more glorious and general restoration which was to take place at a more distant period, when Jerusalem was to be rebuilt.

There are other passages, not less explicit, to the same point. In Zech. (ii. 12th) we read, "The Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again." (Zech. x: x.)—"I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon."—Again we read in Amos, (chap. ix: 11:) "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the Lord that doeth this. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and *they shall no more be pulled up out of their land* which I have given them, saith the Lord thy God." It seems to me impossible to maintain that this prophecy has yet been fulfilled. The Jews are dispersed among all nations. They have never yet been gathered in, "the breaches have not yet been closed up—the ruins raised and builded as in the days of old"—they themselves, anxiously look forward to the time when, according to the promises, they shall be taken from among the heathen—gathered on every side—and brought into their own land, to dwell forever where their fathers dwelt.

A LAYMAN.

REMARKS.—We shall begin by translating some of the comments which are given on the above passages in Pool's Synopsis; taking them in the order in which our correspondent has quoted them.

On Jeremiah xxiii. 7, Calvin remarks that the prophet does not restrict himself to the free return of the people from captivity, although he begins with it; but embraces the whole reign of Christ. Few, indeed, returned from the captivity, and those few were harassed and cruelly treated. Such a deliverance, was less than the deliverance from Egypt. But the prophet treats of the Church of Christ, which in the prophetic phraseology is called Israel and Judah, because afterwards, the Gentiles were gathered to "the Commonwealth of Israel."—*Eph.* ii. 12. Moreover, as Canaan denotes the Church, so do the North country and other places of exile, denote the state of men prior to their conversion, and serve to point us to the gracious purpose of God to bring them into his Church. The ancient Jews, also, refer this passage to a restoration by the Messiah, which is the substance of the deliverance from Egypt, as the antitype is the substance of the type.

On Jer. xxxi. 5, "Thou shalt yet plant vines on the mountains of Samaria," the comment is: Samaria, the metropolis of the ten tribes, is frequently in the prophets put for Israel; and hence, by the mountains of Samaria, we are to understand the mountains of Israel. The prophecy was fulfilled in part, by the return of many of the ten tribes with the Jews from Babylon; in part also, when the three provinces, Samaria, Galilee and Perea were ceded to the Jews forever, by Demetrius, whose letter is extant in Josephus; and yet more fully in the spiritual restoration of the Church through the Messiah.—Various Churches were planted in the land of Samaria. By the "tabrets" and "dances" in the fourth verse, are denoted the spiritual joy of the Church in the times of the Gospel. Authorities: Menochius, Grotius and Tirinus.

Zech. ii. 12.—*The Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.* The Lord shall protect the *believing* Jews as his peculiar and beloved inheritance, is the comment of Drusius: in "the holy land;" that is, the Church; adds Drusius on the authority of St. Jerome. Judah, says Junius, is here used typically of the Church.

On the latter clause of Zech. x, 10: "and *place* shall not be found for them," Munsterus remarks; The Kingdom of Christ will not be so narrow and confined as was formerly the kingdom of Israel.

Amos ix. 11 and 12, is a plain and signal prophecy of Christ, and of the prosperity of the Church. The last verse is, "that they may possess the remnant of Edom, and of all the heathen which are called by my name." Not, says Mercer, that they may have them in outward possession as the Jews dream; but in spiritual possession leading them to the knowledge and worship of God. But how, says Livelicus, are they said to possess the Gentiles, since the latter now stand to them in the relation of brethren, and since both, being chosen together to the same kingdom, are subjected to Christ and made joint heirs of the same blessings? I answer: The Gentiles are said to be subjected to Christ, as to their Head and King: and to the Israelites as to the ministers of Christ, whose aid he used in converting the Gentiles. For the apostles, through whose ministry the Gentiles were brought in to the Church, were themselves Israelites.

In quoting these authorities we do not mean to deny that names may be adduced in support of the view which "A Layman" has adopted. Neither would we be understood to say that the above and similar prophecies were fulfilled only in the time of the apostles; but rather that they were then most signally fulfilled; that they have been perpetually fulfilled in every subsequent age of the Church; that they are now fulfilling, and will be fulfilled to the end of time.

THE TEN TRIBES.

We think that our correspondent with many others is needlessly troubled with the case of the ten tribes who were carried away captive by Shalmaneser and Tiglathpelise, Kings of Assyria.—From II. Chronicles, chapter 34, we learn that subsequently to this captivity, King Josiah, after he had cleansed Judah and Jerusalem from their idolatry, did the same to the cities of Mannasseh, and Ephraim, and Syria, and Simeon, throughout all the land of Israel even unto Naphtali. From the same chapter we learn that money was contributed to the repair of the temple from Manasseh and Ephraim, and all the remnant of Israel. In the vi. chap. of Ezra, we read that the children of Israel, which were come again out of captivity, and all such as had separated themselves from the filthiness of the heathen, "partook of the passover." We read in the same chapter, that at the dedication of the temple under Ezra, twelve goats were offered according to the number of the tribes of Israel; and the eighth chapter of Ezra informs us that the children of those that had been carried away captives, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel. We find St. Paul making mention of the twelve tribes who instantly served God day and night. St. Jude addressed his epistle to the twelve tribes scattered abroad and gathered into the Church of Christ. St. Peter addressed both his epistles to the Jews scattered abroad; an expression which is understood to comprehend the dispersion of Israel as well as of Judah, who had embraced the Christian faith.—Hence it appears that the remnant of the ten tribes were restored to the Church of the Messiah, partly before the manifestation of our Lord in human nature, and more largely after that event.

Let it not be said that in contending for the spiritual we deny the literal fulfilment of the above prophecies. The antithesis, we apprehend, does not here lie between *spiritual* and *literal*, but between *spiritual* and *carnal*, or *earthly*. We suppose that the history of the Church since the time of our Saviour, is a literal and spiritual fulfilment of the prophecies; and that to look for their carnal fulfilment is the error of the Jews.

The admirable sermon of Bishop Onderdonk at the funeral of Mr. Williams, we hope to transfer to our columns, when we can do so without interfering with its sale. Mean time, we will only say that the imputations of "Oxfordism," "Popery," &c., come from those who, it may be charitably hoped, know not what they say. That no man can be saved out of the Church, the bisop does not affirm. His ground is, that where the Gospel is preached, union with the Church is required of all; that this is the appointed way of salvation, and, as the appointment of God, is generally necessary to salvation. This too, is the ground of his opponents, and indeed, (as can be easily proved from their own mouth,) of all Protestant denominations, not excepting the Independents and Quakers. The proper question at issue is, not whether salvation is ordinarily to be had in the Church of Christ alone? but, where and what is the Church of Christ, in which alone salvation is by God's appointment to be found? We commend this question to the study of those who ignorantly brand as "Oxfordism," or "Popery," a truth which they continually, though corruptly, preach and enforce; and without the practical recognitions of which, they would lose every visible mark which distinguishes them from heathens and infidels.

Perceval on the Apostolic Succession, is now used by the Professor of Church Polity, as a text book in the General Theological Seminary.

We were lately informed by a clergyman of Connecticut that he was prepared, on his return, to place a copy of the same book in sixty-five families in his neighborhood.

The first edition, we understand, has sold so well as to defray the expense of stereotyping, and to justify the hope that the excellent society which printed it, will shortly be able to distribute it gratuitously.

The Memoranda of the Scottish Episcopacy on our last page, was compiled by Mr. Perceval.

OUR NATIONAL SINS: *A Sermon, preached in St. Paul's Church in the city of Albany, on the Evening of the twentieth Sunday after Trinity*, 1840. By WILLIAM KIP, M. A.

A brief advertisement to the reader informs us that this sermon was delivered on the evening before the general and state elections in New York, and that it was published at the request of the congregation.

Mr. Kip devotes a page or two in the introduction to a defence of the choice of his subject, and to show the propriety of its introduction into the pulpit. He adduces instances from history, sacred and profane, to show that nations, as well as individuals, are properly accountable, and that their sins are punished in the present life. He then particularizes some of the sins to which he considers that we, as a nation, are particularly prone; these are national pride, a humiliating worship of wealth, and an abuse of the liberty of the press.

Whatever be the sins of the Americans as a people, (and we are by no means disposed to extenuate them,) it must be at least confessed that they are willing to be told of them. Indeed we doubt whether there is any other country in which the pulpit exposes the sins of the people with more freedom, fidelity and boldness; and for the most part without offence. Mr. Kip's sermon is one proof among many: his congregation are so much pleased with it that they ask a copy for publication; and we dare say that all its readers will be equally grateful to the author for his eloquent remonstrance.

It were expecting too much of human nature for men to pass through any exciting contest, political or religious, without inordinate excesses of some kind or other. The late election (to which, however, it is proper to say that Mr. Kip makes no allusion) is certainly no exception to this remark. But if the excesses were reprehensible, the peaceable and orderly way in which men of all classes have acquiesced in the result, is no less commendable. There is, however, this important difference in the two: that whereas the excesses pending the election, however indefensible, may be put in a great measure to the account of human infirmity, the ready acquiescence in the result is mainly to be attributed to the system of government under which we live; and to a deep and settled reverence, in the minds of the people, for the great principles of law and order on which this system is established.

We are particularly obliged to Mr. Kip for his eloquent expostulation in regard to the abuse of the liberty of the press.

"Again: another of our national sins is, *the degrading influence of the Press*. The power which is thus placed in our hands of sending instruction through every class of our population, is one of the noblest gifts of heaven, and one for the use of which we must surely be held accountable. Yet how fearfully is it perverted! See the spirit which guides the press through our land, how utterly it is at variance with every law of Christianity. See its conflicts for victory, not for truth, in which no weapon which an unscrupulous ingenuity can forge, is neglected—no artifice, which falsehood can devise, is left unemployed. Daily its tones are heard—penetrating to every hamlet in our land—sowing the seeds of bitterness—arraying against each other the citizens of a common country—infusing into them an animosity to which else they had been strangers—and exciting to the utmost all those unholy passions which make a serpent's nest of the human heart. It has, in too many cases, ceased to be respected as the vehicle of truth, but is regarded only as the instrument of party warfare. Wherever it goes, it teaches a lesson as opposed to the dictates of our faith, as if it advocated the creed of Mahomet, and proclaimed, that the world must be converted by the sword.

"And where too can anything be found, which is sacred from its virulence? Official rank, and retiring worth—venerable age, and the innocence of youth—alike are the objects of its attacks. It violates the privacy of the domestic circle, and sports as ruthlessly with female character, as if it were not scattering around, 'firebrands, arrows, and death.' And yet, raise but a finger to repress its violence, and 'the liberty of the press' is at once echoed through the land. This is the shield behind which the assailant of reputation hides, and from whose cover he securely breaks in upon all the charities and amenities of life. I know indeed, that there are some honorable exceptions to this—the more honorable, because they have had strength to resist that impulse of our corrupt nature, which bids us 'render railing for railing'—yet what are they among so many? As a national evil, this is one most fearful and demoralizing. On this point, brethren, I beg you will not mistake my meaning. I would look at this sin in no other light—I would speak of it in no other way—than as a minister of the Gospel of Christ. Yet as a commissioned teacher of that pure morality which He first inculcated, I hesitate not to say, that a press like that which is now attempting to regulate public opinion in this country—so little baptized in the spirit of the Gospel, and so utterly reckless of the golden law of charity to our fellow men—would be blighting and desolating to the best moral interests of any land. Better than this, would it almost be, to have that stern censorship, which in some of the empires of the old world, represses intellect, by narrowing the circle in which its discussions can take place. Better exclude the light, than suffer it to enter, when pestilence must come in also. As it is, we are 'using our liberty for the cloak of maliciousness.'"

The Journal of the late Convention of this Diocese is printed, and will be immediately distributed. The following statistics of the Diocese are from the Appendix, No. VII.

STATISTICS OF THE DIOCESE.

(From the Episcopal Address, the Parochial and Missionary Reports, &c.)

Clergy,				191
Congregations,				153
Ordinations, (Priests 17, Deacons 15,)				32
Institutions,				3
Candidates for Orders, of whom one is an alumnus, and 24 are students of the General Theological Seminary,				49
Churches, Corner-stone laid,				4
Consecrated,				4
Baptisms, 86 reports,	Adults,	368		
102 "	Infants,	1914		
6 "	not specified,	92		
				2374
Confirmations,				1409
Marriages, 84 reports,				619
Funerals, 99 "				1368
Catechumens, Sunday Scholars, &c. 73 reports,				7791
Catechists, or Sunday School Teachers, 47 reports,				855
Communicants, added as new, 76 reports,				1065
Whole number, 108 "				9225

CONTRIBUTIONS.

Education and Missionary Society of the Diocese,—				
Education Fund,	55 reports,	$602 04½		
Missionary do.	69 "	2403 82		
Not specified,	16 "	1731 17	4,737 03½	
Episcopal Fund,	44 "		426 61	
Diocesan Fund,	49 "		426 55½	
New York Bible and Common Prayer Book Society.	33 reports,		872 23	
Protestant Episcopal Tract Society,	26 reports,		560 76	
New York Protestant Episcopal City Mission Society,	3 reports		400 00	
General Theological Seminary,	21 reports,		745 43½	
General Protestant Episcopal Sunday School Union,	5 reports,		142 50	
Board of Missions of the Protestant Episcopal Church in the United States,—				
Domestic Com.,	20 reports,	3,489 83½		
Foreign do.	15 "	2,044 07½		
Not specified,	2 "	242 54	5,776 45	
Miscellaneous Church Purposes,	42 reports,		34,061 40	
Total amount of Contributions reported,				$48,148 97½

THANKSGIVING-DAY SERVICE.

Bishop Onderdonk requests us to state, that the appropriate service for Thanksgiving Day, having been previously sent to such clergymen as belonged to the diocese at the last Thanksgiving Day, has now been sent by mail to such as have since been added to it.

Other copies, if needed, may be had by the Clergy on application at the store of Messrs. Swords, Stanford & Co., 152 Broadway, New York.

General Theological Seminary.—Bishop Gadsden, in transmitting the collection made in his Church, which is acknowledged to-day under the proper head, expressed to the treasurer "his sincere regret that the amount did not bear a better proportion to the wants and the importance of the institution."

The Rev. William H. Lewis, late a Presbyter of the diocese of Massachusetts, having removed into this diocese with letters of dismission, and been here received, has changed accordingly his canonical residence; and is officiating for a newly formed congregation in the city of Brooklyn.

The Hon. John Quincy Adams, ex-president of the United States, delivered the first lecture of the course before the New York Lyceum. on Wednesday evening last, to a crowded audience, at the Broadway Tabernacle. His subject was the history of the different stages of society—the Hunter, the Shepherd, and the Tiller of the Ground.

OLD NEW YORK JOURNALS.

The undersigned, as Secretary of the Convention, acknowledges the receipt of the following Journals to complete the sets for the use of the Diocese:

For 1805 and 1806, from the Rev. Hiram Adams.

For 1826, from the Rev. Thomas W. Coit, D. D.

There are still wanting the following:

From 1795 to 1800, inclusive; 1805, 1808, 1809, and 1811, (the Special Convention.)

Benjamin I. Haight,
Nov. 17, 1840. Secretary of Convention.

An allusion in our last to the following letter has probably excited in the minds of our readers a curiosity to see it. This must be our apology for giving it place in our columns. We have taken it from the Episcopal Recorder.

Covington, Ky., Sept. 23, 1840.

To the Clergy of the Kentucky Conference of the Methodist Episcopal Church:

In the course of Divine Providence the writer of this article has been placed in circumstances calculated to impress him very deeply of the magnitude and the enormity of the evil of that alienation of feeling, and diminution of strength, which are the unavoidable results of the diversity of sects in our country.—Firmly convinced that it is the prolific source of most of the wide-spread infidelity in our land, of a large share of neighborhood and family contention and bitterness, and of the many hinderances which impair the efficacy and retard the diffusion of the ever-blessed Gospel, at home and abroad, his attention has naturally been directed to the true grounds of a general and permanent union amongst all Christian people, both in faith and practice: and the results of his reflections, in various forms, for what they are worth, less or more, are before the public. Whilst his main reliance is upon the blessing of God on wise efforts in settling the laws of investigation applicable to such questions, and upon the influence of the Holy Spirit in overruling the sinful wills and affections of imperfect Christians, so that they shall fervently desire this auspicious result, yet the faint hope has sometimes visited his heart, that some of those great branches of the Church of Christ in our land which most nearly approach each other in doctrine and discipline, might perhaps some way or other, or at some time or other, be brought to see the sin and folly of remaining longer in a state of separation and alienation from each other.

It is this hope, faint as it is, which prompts the present effort. And the prayer is fervently breathed to our blessed Lord and Saviour, the great and glorious Head of the Church, that he will be pleased to smile upon the effort, and to withhold the heart of his servant from conceiving, and his hand from penning, a sentiment or a sentence calculated to give offence rather than conciliate kindly feeling, tending rather to widen than to heal present dissensions!

Between the members of the Protestant and Methodist Episcopal Churches in these United States the sympathy is almost universal, that they approach each other much nearer in doctrine and practice than any two other denominations. Why are they not one and the same?

The causes out of which the Wesleyan interest first arose, and which resulted in its becoming a great separate branch of the Church of Christ in Great Britain and America, no longer exist; or if they do exist, are not in the slightest degree applicable to the relative positions of Episcopalians and Methodists in this country; and if the causes of separation have ceased, how unwise, or even criminal must it not be, for the separation to continue?

The main cause of the separation, perhaps, was the very low state of the evangelism of the pulpit; the too general laxity of the lives of the clergy of the established Church; the consequent decay of piety and relaxation of discipline. Whereas, it is now universally admitted that the sanctuary of the Lord, since the time of the blessed Apostles, was never served by an order of men more blameless in their lives, more disinterestedly devoted to the ministry, more evangelical in doctrine, more careful in discipline, and more generally useful, than is the case in most of our Episcopal churches.

Coincident with this main cause, were many untoward circumstances connected with the Established Church of England, from which the Protestant Episcopal Church in this country is wholly exempt; such as, an unfriendly feeling towards the Methodists; an indisposition to ordain their ministers and to receive them into perfect fellowship and union.

Is it not most unfortunate and unhappy that a separation whose causes cease to operate should still continue to exist; when that separation is a live-long dishonor to religion, and injury to the blessed Redeemer? If conscientiously compelled to separate for a season, who would not have thought that when the causes of separation were removed, these brethren of the same family would eagerly have rushed again to each other's fraternal embrace?

Cannot a re-union take place? If there could, how incalculable would be its advantages! Let us take Kentucky for an example. Here the Methodists have a flourishing College, and the Episcopalians are struggling to establish one. How much better, were these efforts united! Here Episcopalians have a Theological Seminary with a noble library. How greatly the younger clergy of the Methodist Church need its advantages! Where on both sides the numbers are so small, what madness to attempt to sustain four faculties where two are abundant! Here the Methodists have numbers and zeal, which we will say need the conservative influence of the Episcopal Church to guide and regulate them; and the Episcopalians have learning and stability, which, we will say, a little more zeal would happily enliven. The Methodists have Primitive Love Feasts, and Class Meetings, the benefits of which they are undoubtedly willing to impart to their neighbors, and Episcopalians have a primitive Episcopacy and Liturgy, which they wish the whole world to enjoy.

Can a re-union take place? The answer depends first, perhaps, on the question, how far each side is wedded to its own peculiarities, inconsiderable as they are; then on the measure of real Christian love and sympathy pervading both sides; and then on the willingness to make mutual concessions.

The writer speaks solely in his own individual capacity, when he says, that there is no measure of concession, reasonable or unreasonable, *not absolutely involving principle*, which he would not be willing to make in view of an end so unspeakably auspicious and desirable. He would be cheerfully willing to adopt a modified itineracy, love feasts, and class meetings, and to take such gradual, but prospective measures for reunion as should shock no man's prejudices, and take, if necessary, a generation to bring about a perfect union.

On the part of the Methodists, all that would be necessary would be a gradual return to the use of some Form of Common Prayer; and a slight concession to the Episcopalians upon the question of a succession in the Episcopacy.

That concession on the writer's part seems very slight and perfectly reasonable. It is not at all necessary that the Methodists should admit directly or indirectly, that, in their opinion, their ordination is not as good as any in the world. The Episcopalian seriously doubts its entire regularity. With regard to the orders of the Episcopal Church, Methodists have no scruple. Now grant if you please, that the opinion of the Episcopalian is an absurd prejudice, worthy only of a smile; he has magnified it into principle. Why not, for the sake of union, humor his prejudice; and both receive an ordination which both regard as alike regular and valid? Both look with profound veneration and respect upon the Moravian Church. Why not meet on the ground of her primitive and apostolic Episcopacy? Why might not the Bishop of the Methodist Episcopal Church of Kentucky obtain his ordination as Bishop from the Moravian Church?

The writer is wholly unprepared to suggest any preliminary measures in view of speedy reunion. He is anxiously agitating the question in all companies where it is likely to awaken thought or elicit discussion: and he takes this method of approaching a great and highly respectable body of Christian ministers, when assembled together to discuss the great interests of the Redeemer's Kingdom, in the hope that some little good may be done, though utterly at a loss what to suggest.

This far at least he may venture to go—to call upon the sober and reflecting portion of the clergy of both Churches, to reflect most seriously on the incalculable evils of separation, and the great benefits of re-union; to recommend and foster a spirit of conciliation and kindness; and to encourage frequent and fervent prayer, that all dissentions, wrath, strife and bitterness may be done away amongst us, as becometh saints; and that the prayer of the Lord Jesus may speedily be answered that *all his followers* may be ONE!

B. B. Smith.

For the Churchman.

NEW ORGAN IN ST. JOHN'S CHAPEL.

This magnificent instrument, which has been some months in use as an accompaniment of the musical portions of Divine Worship, was *completed* in the course of the current week, and is to be publicly exhibited, on Friday evening next, 27th inst., commencing at seven o'clock precisely. Dr. Hodges, as the Musical Director of the parish of Trinity Church, will preside on the occasion, and the choirs will attend and perform several pieces of Sacred Music; after which, the other organists present will be solicited to sit down to the instrument.

For the Churchman.

CITY MISSION SOCIETY.

MISSIONARY AT LARGE.

Mr. Editor,—Of all our organized charities, the above is the least known, and the most feebly supported by Churchmen, while it is obviously the one that appeals most powerfully both to their sympathies and their Christian duty. With a view to awaken them to more zeal and greater liberality in this Home Mission, I send you the plan recently adopted by the Committee, and approved by the Board, for giving efficiency to the labors of their recently appointed Missionary at large, the Rev. B. Evans.

1. His peculiar sphere of labor to be within the limits bounded by Canal-street, Broadway, and Fourteenth-street, to the North River.

2. Within these limits, provided it be with the previous assent of the Rectors within the above district, six Sunday Schools to be established and sustained, viz., at the Primary Schools of the Public School Society, (the same having been granted without rent for that purpose.)

Nos. 25 and 26 at No. 61 Thompson-street.
19 and 37 at No. 272 Spring-street.
38 and 39 at Factory-street, near Bank and Hammond streets.

3. That each of these double schools be under the superintendence of a student from the Theological Seminary, to be appointed by the Committee on the nomination of the Missionary, and to be subject to his direction.

4. That the Missionary be furnished with cards of the schools, to serve as tickets of admission to the Sunday Schools, to be used by him in his domestic visits, and also with corresponding labels for tracts, &c. distributed by him.

5. That his Sunday duties be directed to the above schools; that the services of the Church be regularly held in each station, with religious instruction by the missionary, every Sunday. In the absence of the Missionary, the Superintendent shall officiate as Lay Reader, if he have canonical license so to do.

6. That the Missionary report at each regular meeting of the Board of Managers, the state and condition of each school, together with other facts of his mission.

In adopting this report, the Board further resolved, that the chairman of the committee be empowered and directed to carry out the above plan in conjunction with the missionary; and further, that it is expedient, so soon as may be, to establish another missionary at large for the northeastern section of the city.

The plan thus unanimously adopted has since been carried out by the committee, in conjunction with the missionary; and such was the need for the charity, that the schools on the third Sunday exhibited the pleasing sight of 198 children, all snatched from ignorance or vice, under 17 voluntary teachers, besides the missionary and his six superintendents.

Such facts, Mr. Editor, should awaken Churchmen and Christians to a sense of what they owe to their own city and household. They have a heathen world at their own doors, and the city missionary is and can be their only preacher.

With a view to enable the zealous and benevolent to direct their charity towards this noble and needful work, I send you the accompanying notice—to which you will please to give an occasional insertion—containing the names and direction of the members of the committee to whom this interesting portion of the Society's labors has been intrusted.

Your friend and brother,
John M'Vickar.

MISSIONARY AT LARGE OF THE CITY MISSION SOCIETY.

All donations for the support of the Missionary at Large, or of the Sunday Schools under his charge, will be received by

William Bard, Esq., New York Life and Trust Company, Wall-street.
Lewis Philips, Esq., Howard Insurance Company, Wall-street.
Rev. B. I. Haight, Rector of All Saints.
Rev. J. H. Price, Rector of St. Stephen's.
Or by John Mc Vickar, College,
Chairman of Committee.

☞ Charitable contributions for the Poor, to be sent to the Missionary himself, Rev. B. Evans, No. 7 Third Avenue. Nov. 21.

TO CORRESPONDENTS.

"E," "Investigator," and "The Missionary at Nantucket," in our next.

☞ Information is wanted of Mr. D. T. Pierce, formerly of Saccarappe, Me. It is believed he is somewhere in Michigan. Address this office.

INTELLIGENCE.

The Rev. Wm. N. Ward, having taken charge of the parishes in Richmond county, Va., requests that his papers and letters in future be sent to Warsaw.

The Rev. S. M. Fackler, having taken charge of Berkley parish, Spottsylvania, and St. Margaret's parish, Caroline, Va., requests that his papers and letters be sent to Harris P. O., Louisa.

Journals of the Conventions of Western New York.—It is made the duty of the Secretary by canon v. section 2, to "forward by mail, unless otherwise directed, ten copies (of the Journal) to each Church in the diocese."

Those parishes who prefer some other mode of receiving their Journals, than that of the mail, are requested to forward the necessary instructions to the Secretary, pointing out the mode in which they should be sent.

Utica, November 12, 1840.—*Gospel Messenger.*

Bishop of Chichester.—The Rev. Dr. Shuttleworth, late of Oxford University, has been consecrated Bishop of the See of Chichester.

Mr. Palmer, of Worcester, the well-known author of the "Origines Liturgicæ," has added to his other services to our Church by publishing "Episcopacy Vindicated," in answer to some papers of Dr. Wiseman, in which he takes that gentleman's own ground, descending into the details of historical facts, and occupying a position from which it is quite impossible for an opponent to dislodge him. In its form it may be mistaken for a defence of the Tracts for the Times, but the substance of the work looks far beyond any ephemeral or local object.—*British Critic.*

"Christian Catholic Prayer," is for a family or individual; it consists of forms for morning, six, nine, twelve, and three o'clock; evening, bed-time, midnight, and on the eve of the Holy Communion. In saying that they answer to their title, we say as much of them as their author can desire.—We heartily wish them extended circulation.—*Ib.*

Mr. Brewer has edited that serviceable work, Bishop Cosin's "History of Popish Transubstantiation," and has printed the authorities at full length. He has subjoined a curious account, now for the first time printed from a MS. of Cosin's in the Bodleian Library, of two Conferences held between the Church and the Puritan parties, on the subject of Montague's celebrated "Gagger Gagged."—*Ib.*

We cordially recommend Mr. A. Acland's "Liturgia Domestica, or Morning and Evening Services for the Use of Families." It is far the most systematic work of the kind which has appeared, and cannot, we feel sure, be used without tending, through God's blessing, to form the minds of those who use it upon a Catholic model of devotion.—It contains a great deal in a short compass.—*Ib.*

We are glad to see a reprint of Bishop Jolly's Treatise on "Baptismal Regeneration." It forms one of a series, which we like altogether, except its motto, "Evangelic Truth and Apostolic Order."—*Ib.*

Mr. MacNeile has succeeded Dr. Chalmers in what he considers the "chair," (p. 7,) of Lecturer to the Christian Influence Society. He proposes in his Lectures, which have been published, to prove that "our venerated Church Establishment," (p. vii.) which he calls "Cranmerism," (p. 264,) is not only an instrument of popular instruction, "the most economical, and in every practical point of view safest and most efficient," (p. 2,) but that it is "*scriptural,*" (p. 5.) The author goes through a number of important subjects, such as the power of the keys and the indefectibility of the Church. On the whole, however, the book seems to us flat, though there is a good deal of bustle in it; but this may be because we do not agree with it.—*Ib.*

Two Letters have been addressed, in a pleasing and conciliatory spirit, to Dr. Hook and Dr. Shuttleworth respectively, on the subject of a late work of the latter divine, by a Churchman, and a Friend of Unity.—*Ib.*

The Rev. G. Sandford has addressed a Letter to Mr. Spencer on the subject of his conversion to Romanism, in a style which unites the gentleness and earnestness appropriate, but rarely found in the controversy to which it belongs.—*Ib.*

Clerical Robes.—The presbytery of New Brunswick, N. J., at their late meeting passed a resolution recommending to the clergy belonging to that body to wear the clerical *gown* when in the discharge of their public duties.

If we mistake not, it was in this same Presbytery, many years ago, that an effort was made, and we believe, introduced by the Rev. Dr. Smith, then president of Princeton College, to establish a form of prayer for the public use of the congregations within their borders.

On the subject of the use of the clerical robe, we cannot but remark, that if the intelligent members of such a body as the Brunswick Presbytery has usually been composed of, consider this matter in the light intimated in their resolution, it should surely be a hint to the Clergy of the Church to be mindful of the propriety of their attention to this particular. We are glad to see an increase of care in our brethren on this subject.—*Gospel Messenger.*

THE CHURCH IN CANADA.

The recent mortality amongst the few and scattered Clergy of this extensive Diocese, has necessarily produced several changes, which we now announce as far as we have had the means of ascertaining them:

The Rev. A. F. Atkinson has removed to St. Catharine's, rendered vacant by the lamented death of the late Rev. J. Clark. The vacancy at Bath, caused by the removal of Mr. Atkinson, will be filled, we learn, by the Rev. W. F. S. Harper. The Rev. A. Williams, lately arrived from England, has, we understand, been appointed to the Rectory of Cornwall, vacant by the death of its late excellent incumbent, the Rev. George Archbold. The Rev. T. E. Welby, lately ordained, has been appointed to Sandwich, vacant by the death of the late Rev. W. Johnson.

We understand that it is probable the Rev. J. Grier, for sixteen years a Missionary at the Carrying Place, will be removed to Belleville. His present flock, to whom from long and devoted services he is much and deservedly endeared, will greatly lament this change; but that parish, wheresoever situated, is sincerely to be congratulated which shall possess the services of so faithful, laborious, and single-hearted a Missionary as Mr. Grier.—*The Church.*

MARRIED,

On Saturday, 14th inst., by the Rev. L. P. W. Balch, the Rev. John P. Hosmer, of Meadville, Pa., to Julia, daughter of Z. Griswold, of this city.

CALENDAR.

NOVEMBER.

22. Twenty Third Sunday after Trinity. On this day the Collect, Epistle, and Gospel for the Twenty Fifth Sunday are to be used.
29. Advent Sunday.
30. St. Andrew the Apostle.

DECEMBER.

6. Second Sunday in Advent.
13. Third Sunday in Advent.
16. }
18. } Ember Days.
19. }
20. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. Christmas Day.
26. St. Stephen the Martyr.
27. First Sunday after Christmas, and St. John the Evangelist.
28. The Holy Innocents.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Second Sunday in Advent, December 6, St. Mary's Church, *Brooklyn*.

Second Sunday after the Epiphany, January 17, Calvary Church, *New York*.

Fourth Sunday after the Epiphany, January 31, Church of the Annunciation.

Sexagesima Sunday, February 14, Church of the Nativity.

First Sunday in Lent, February 28, St. Paul's Chapel.

Third Sunday in Lent, March 14, St. John's Chapel.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn*.

NOTICES.

EIGHTH AVENUE SUNDAY SCHOOL.

The Ladies attached to the Sewing Society of the Eighth Avenue Sunday School, would ask the aid of the members of the Church in behalf of the destitute children of this school. Any articles of clothing or materials will be thankfully received, and may be left at the Sunday School Depository, No. 28 Ann street, and with Swords, Stanford & Co. 152 Broadway.
Nov 21—5t

MISSION FAIR.

The ladies of the Mission Church of the Epiphany propose holding a Fair, consisting of useful and fancy articles, for the benefit of said Church, during Christmas week. Any donations in furtherance of the object will be thankfully received. They may be left with Swords, Stanford & Co., 152 Broadway; at the office of the Churchman, 111 Nassau-street; at the Depository, 28 Ann-street; with Mrs. Isaac Lawrence, 498 Broadway; Mrs. Gillespie, 56 Bleecker-street; Mrs. William T. Pinkney, 188 Henry-street; Miss Sophia Lock, 158 Broome-street; Mrs. Burger, 175 Bowery; Mrs. Joseph Moore, 220 Henry, or Mrs. Lot Jones, 192 Allen-street.
Nov. 18th, 1840.

GENERAL THEOLOGICAL SEMINARY.

The Board of Trustees of the General Theological Seminary will meet in St. John's Chapel, in the city of New York, on the second day of December next, at five o'clock P. M., pursuant to the following resolution, adopted by the Trustees at their meeting on the 4th instant—

"*Resolved,* That this Board will hold a Special Meeting on the 2d day of December next, at 5 o'clock P. M., at this place, for the purpose of acting upon the nomination made at this meeting, by Peter G. Stuyvesant, Esq., the founder of 'The St. Mark's Church in the Bowery Professorship of Ecclesiastical History,' of the Rev. John D. Ogilby, Professor of Ancient Languages in Rutgers College in the state of New Jersey, and a Presbyter of the diocese of New Jersey, to the said Professorship, vacated by the resignation of the Right Rev. William Rollinson Whittingham, D. D., and for the transaction of such other business as may be brought before the Board; and that the Secretary do give the notice required by the constitution, of the special object of such meeting."

Edward Y. Higbee,
Secretary of the Board of Trustees.
New York, Nov. 21, 1840.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 12th instant, has received the following contributions, viz.

From the ladies of the congregation of Union Church, St. Albans, Vermont, by the hands of the Rev. William Henry Hoyt, Rector, $5. From the family mite box, New York, $4. From the Parish of Christ Church, Hartford, Connecticut, by the hands of James M. Goodwin, Esq. for domestic missions, $120 47. From St James' Church, Greenfield, Massachusetts, by the hands of the Rev Dr Strong, Rector, $10. From St Paul's Church, Owego, Western New York, by the hands of the Rev Isaac Swarts, officiating minister, part of a collection, $4 50. From St George's Church, Flushing, New York, per Rev Dr Carmichael, Rector, $9. From St Peter's Church, Charleston, S C, per Rev W H Barnwell, Rector, for Livingston, Alabama, $135. From Christ Church, Louisville, Ky, per the Rev T C Pitkin, Rector, a donation for domestic missions, $21. From Christ Church, Reading, Pa, a donation for domestic missions, by Joseph L Stichler, $10. From the Young Men's Auxiliary Education and Missionary Society, New York, quarterly payment, to July, of their pledges, viz, towards the salary of a Missionary in Tennessee, $62 50; towards the salary of a Missionary in Missouri, $62 50, and toward the salary of the Missionary to the Oneidas, $62 50—187 50. Total receipts, $506 47.

James Swords, Treasurer.
November 18, 1840.

☞ The treasurer begs to take the opportunity of stating, that this department still needs about $6000 to be prepared for the quarterly dues of the first of January next. Since the Annual Meeting of the Board in June, the deficiency in the contributions for Domestic Missions, as compared with the payments, has been nearly $8000.

CITY MISSION.

The Missionary at Large gratefully acknowledges the receipt of $2 37, from the Missionary Box of the Sunday school of the Annunciation Church. Any donations of money or articles of clothing, that may be given to the poor, will be thankfully received, if left at any of the following places: the Tract Depository, 28 Ann street, Mr. Sparks, office of the Churchman, 111 Nassau street; up stairs; Swords, Stanford & Co., 152 Broadway; the residence of the Missionary, 7 Third Avenue.

Benjamin Evans.
New York, Nov. 21, 1840.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer acknowledges the receipt of $109,14 from the Rt Rev C E Gadsden, Bp of the Diocese of South Carolina, towards defraying the current expenses of the Seminary, being the amount of a collection made in St Philip's Church, Charleston, on the 8th inst. after a sermon by the Rev J B Campbell, Assistant Minister of that Church, and an Alumnus of the Seminary.

Wm. H. Harison, Treasurer.
New York, Nov 16, 1840.

FOREIGN MISSIONS.

The treasurer has further to acknowledge:

Received since Nov. 3, 1840: remitted by W G Ridgely, Esq, contribution of Sunday School Missionary Society of Christ Church, Georgetown, D C, for Rev H Southgate's Mission, $15. By the hands of James Howard, Esq, agent at Baltimore, from St Ann's Parish, Annapolis, $10. By the hands of Rev Wm Henry Hoit, rector, from Ladies of the Congregation of Union Church, St Albans, Vt, one half of $10—5. Church offerings of St George's Church, Hempstead, L I, per Rev W M Carmichael, rector, $4. Remitted by Rev John T Brooke, rector, from the Weekly offerings of Christ Church, Cincinnati, for Texas $15; Cape Palmas $10; general purposes $26,24—$51,24. Remitted by Rev W H Barnewall, rector of St Peter's Church, Charleston, S C, from St Peter's Working Society, for Africa, $100; Athens, $100; Crete, $40; offerings of the Church for Constantinople, $60; Texas, $65—$365. Total receipts $450 24.

Charles J. Aldis, Treasurer.
Nov 20, 1840.

PUBLICATIONS FOR THE HOLIDAYS.

THE General Protestant Episcopal Sunday School Union, will shortly publish the following books for Christmas and New Year's Presents, and for Sunday School Libraries.

Agathos, and other Sunday Stories; by Samuel Wilberforce, M. A., Archdeacon of Surrey, with four beautiful illustrations on wood—18mo. 170 pages, fine muslin.

The Holy Child of Nazareth.—An Address to the Children of several of the Churches in the City of Philadelphia; by the Rt. Rev. G. W. Doane, D. D, Bishop of New Jersey—36 pages, 18mo. enamelled paper.

A Week in the New Year,—18mo.

A New Year's Present for Younger Sunday Scholars.—32mo.

Address all orders for books, and all remittances to *John W. Mitchell*, Treasurer, or
DANIEL DANA, Jr., Agent,
Nov 21. Union Depository, 28 Ann St.

PRIVATE SCHOOL FOR BOYS.

THE NEXT TERM of the Subscriber's School will commence on Monday, Nov. 23. There is now *one vacancy*, for which application may be made at the School, No. 17 Walker street, where further particulars may be known.
Nov 21—1t$ J. JAY GREENOUGH.

PROF. HACKLEY will receive Mathemathical Pupils during the after hours of the day at No. 417 Houston Street, a few doors east of Broadway.
Nov. 14—4t

CHURCH ALMANAC FOR 1841,

JUST PUBLISHED and for sale by the Protestant Episcopal Tract Society, at their Depository, 28 Ann street, price four dollars a hundred, fifty cents a dozen, or six and a quarter cents single.
Oct 17 Thomas C. Butler, Agent.

SELECT CLASSICAL FAMILY SCHOOL.

THE Rev. H. Adams, of Saugerties, Ulster county, N. Y., having procured valuable assistance in his select school, of twelve boys, would now receive a few boys, for whom there are vacancies.

The healthiness of the location, the excellence of the accommodations, the great attention paid to pupils, as well as the smallness of the number received, make this one of the most desirable places for the education of youth,

Saugerties is on the Hudson river, one hundred miles, or seven hours from the city of New York, to which place a steamboat plies regularly twice a week in addition to the daily line boats.

References, by permission, to the Rt. Rev. B. T. Onderdonk, D. D., J. M. Wainwright, D. D., Manton Eastburn, D. D.; Mr. F. R. Backus, No. 49 Wall street, Messrs. Barclay & Livingston, No. 26 Broad street, and Mr. Reyborn, No. 10 Old Slip. Circulars or any other information may be had of the last named gentleman, or from the Principal, on application by letter. Oct 10—tf

CHURCH AND PARLOR ORGANS.

GEORGE JARDINE, Organ Builder, Anthony-street, corner of Broadway, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:

The Gold Medal of the American Institute for the best Organ, 1838.

The Gold Medal of the American Institute for the best Organ, 1839.

The Silver Medal of the Mechanics' Institute for the best Organ, 1839.

Sept. 29, 1840. eow6m

DELAWARE ACADEMY.

Rev. Daniel Shepard, A. M., *Principal.*
Mrs. Emeline P. Ten Broeck, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting, The Academy is furnished with a Library and Apparatus.

Terms.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks. Board can be procured from $1 50 to $1 75 per week A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, President.
Samuel Gordon, Sec'y. April, 1840.

A YOUNG LADY, competent to teach English Music, Drawing, and Painting, wishes a situation as governess in a private family.

For particulars and reference, apply to the Rev. A. Smedes, 168 Duane street. Nov 7—4t

YEAR OF THE CHURCH.

THE Year of the Church, hymns, and devotional verse, for the Sundays and Holy days of the Ecclesiastical Year, with brief explanations of their design and origin. By the Rev. C. M. Butler, 1 vol. 12mo.—Price 50 cents.
Nov 7. SWORDS, STANFORD & CO.

DR. JARVIS' SERMON.

THE Long Home of Man, a Sermon, by the Rev. Samuel F. Jarvis, D. D.—Price 10 cents.
For sale by
Nov 7. SWORDS, STANFORD & CO

Important to Episcopal Churches:

A NEW COLLECTION OF CHURCH MUSIC.

ISAAC N. WHITING,

BOOKSELLER AND PUBLISHER, COLUMBUS, OHIO,

HAS JUST PUBLISHED

THE CHURCH CHOIR:

A COLLECTION of Sacred Music: comprising a great variety of Psalm and Hymn Tunes, Anthems and Chants, arranged for the *Organ or Piano-Forte*, and adapted more particularly to the Worship of the Protestant Episcopal Church in the United States. By Joseph Muencher, Professor of Biblical Literature in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio. In two parts.

Part I. Contains the Rudiments of Vocal Music, Psalm and Hymn Tunes, &c. &c.

Part II. Contains Anthems, Sentences, Chants, &c. &c.

In the preparation of this collection of *Sacred Music*, it has been the aim of the editor to furnish Churches with as great a variety of Tunes, composed in different styles, and adapted to the various occasions of public worship, as the limits of the work would permit. The collection, it is believed, will be found sufficiently copious for all the ordinary purposes of public and social worship. The *Anthems* and *Set Pieces* have been selected, as will be seen on inspection, with special reference to the Festivals and Fasts of the Episcopal Church. Instead of a figured bass, the music has all been carefully arranged for the Organ or Piano-Forte, from the conviction that many performers on those instruments have not had the opportunity to perfect themselves sufficiently in the science of music, to play the harmony with facility, even of plain psalmody, from figures.

It will be seen that the pages of the work are enriched with a variety of original compositions, prepared expressly for this collection, and also with pieces from various English authors, not usually to be met with in this country.

The Church Choir, for the short time in which it has been published, has been very favorably received by Professors and friends of sacred music. The following are selected from among numerous notices of it:

"To those who are in want of a new book, we recommend the Church Choir, very handsomely got up, and well stored with classic Church tunes in their proper identity. It is compiled by Professor Muencher, of the Gambier Seminary, Ohio, whose musical talents and taste are not entirely unknown among us. We consider it a recommendation of the book, that it is mostly made up of tunes that are no strangers in our Churches, tunes appropriate to our services, and selected with some view to particular Psalms, and Hymns of our books. We hope that by the introduction of such collections as this, we shall preserve our own good and truly sacred music.—*Editors of the Christian Witness, Boston.*

An able writer in the same valuable paper, on the importance of selecting suitable Church music, says:

"One of the newest collections we have, 'The Church Choir,' by Rev. Mr. Muencher, is one of the best, so far as I have examined, for the use of the Episcopal Church; and any Choir which has a selection to make, would do well to take this collection."

"We are glad to see that the author of the 'Church Choir,' has adapted it to the wants of our Church, by giving a much larger share of music adapted to our service, than it is usual to find in works of this kind. In another respect we believe this work is to be preferred to many of the most popular collections of music; the words set to music, have not been *socinianized*. In one other respect, too, the arrangement of this will be considered by some, as being an advantage over most other collections of Church music; the several parts intended for the Organ and Piano, are written on the staff, as is customary in music for the Piano. It has not, therefore, any figured bass."—*Chronicle of the Church, New Haven, Conn.*

A distinguished Professor of music remarks, that "after a careful examination of the 'Church Choir,' I most unhesitatingly pronounce it the best collection of music for the Psalms and Hymns of the P. E. Church, which has ever fallen under my observation. I am particularly gratified to find in the First Part so many of the favorite airs retaining their original composition, with the additional harmony so eminently characteristic of the work.

"The *Chants* and *Anthems* of Part Second are unrivalled in their arrangement and complete melody; and I am happy to say that I have daily risen from either its private or public rehearsal, with no ordinary satisfaction, that a work so greatly needed in the Church, has at length been supplied."

No pains or expense has been spared to get the work up in a style, in every respect, equal to any collection of music which has been published in this country; and the price, for the size of the volume and execution of workmanship, is believed to be as low, if not lower, than any work of the kind.

The work may be had in New York, at the bookstores of Swords, Stanford & Co., F. I. Huntington & Co., Collins, Keese & Co., Gould, Newman & Saxton, and Charles Henry, No. 124 Fulton street; in Philadelphia, at H. Hooker's bookstore, and Thomas Cowperthwait & Co's.; in New Haven, at S. Babcock's; in Hartford, at Spaldin & Storrs, and Belknap & Hamersley's; and in Boston, at James B. Dow's.
Nov 7—4t

COOPERSTOWN BOARDING SCHOOL FOR YOUNG LADIES.

MISS M. A. SPAFARD, Principal and Instructress in the higher English branches and Mathematics.

Miss O. Maverick, teacher of Drawing and Painting, and assistant teacher in the English department.

Mr. J. C. Rogers, teacher of Vocal and Instrumental Music.

Mr. —— Feber, instructor in the French language.

The next term of this school will commence on Tuesday, the 20th of October, 1840.

TERMS.

For Board, Washing, and instruction in the English branches, per year,		$142 00
" Drawing and Painting, per term,		5 00
" French,	do	5 00
" Music,	do	10 00
" Use of Piano, one hour a day,		1 00

And for two or more hours, in proportion—*no extra charges.*

REFERENCES.

Rt. Rev. B. T. Onderdonk, D. D., Wm. H. Townsend, Esq, Cashier of Clinton Bank, New York city; Rt. Rev. Wm H. De Lancey, D. D., Thomas Spencer, Esq., M. D., and Dr. Hadley, Geneva, Western New York; Rev. F. T. Tiffany, J. Fenimore Cooper, Esq., Hon. S. Nelson, Hon. E. Foote, George Pomeroy, Esq., James Stowel, Esq., and Rev. O. Whiston, Cooperstown; Jacob Livingston, Esq., Cherry Valley; Rev. Joseph Ransom, Westford; Rev. H. Wilkins, Springfield. Oct 3—6t$

THEOLOGY FOR THE PEOPLE.

Just published and for sale by D. Brunner, No. 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository.

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.
Oct. 3—tf

ST. PAUL'S COLLEGE.

THE next session of the Preparatory School of St Paul's College, under the direction of the Rev. W. A. Muhlenberg, will commence on the first Monday in October.

The duties of the College will be resumed at the same time. Address the Rector or Secretary, College Point, L. I. Sept 12.

TROY EPISCOPAL INSTITUTE.

THE next, or Fall Term of this Institution will commence on Monday, November 2. Applications for admission may be made to either of the Prudential Committee, J. D. Dickinson, Stephen Ross, George Gould, Esqs., Troy; to the Principal, the Rev. W. F. Walker, at the Institute; or to J. W. Mitchell, Esq., 23 Nassau street, New York.
Troy, Oct 1, 1840—tf

POETRY.

For the Churchman.

The grass withereth, the flower fadeth, but the word of our God shall stand for ever. *Isa. xl. 7.*

I.

How beautiful, in morning's hour,
The blade of emerald green,
Whereon the drops of pearly dew
In silver radiance gleam !
It seems as if it shadowed forth
The Christian's holy love :
For though of earth, it ever looks
Unto the sky above.

II.

But ah, it fades !—like all below,
A few short days its bound ;
And where it springs in nature's green,
It withers to the ground ;
The gentle dews may lightly fall,
The soft winds murmur by,
They cannot bring to life again,
That which was born to die.

III.

And beauteous are the flowers that deck
The valley's lowly sod—
A fitting gift for earth to crown
The altar of her God ;
For O, there seems an innocence
To cling around each flower,
That speaks of man's lost purity,
And Eden's blessed bower.

IV.

But beauty here may not defy
The stern assaults of time,
And still around earth's noblest fane
The ivy will entwine ;
E'en so the flower, whose blushing tints
Are those of evening's sky,
Will fade in all its loveliness—
In all its beauty, die.

V.

Not thus, not thus, thy word, O God,
Thy still unchanging word :
For, stamped in truth, it ever bears
The impress of its Lord ;
The glorious promises it brings
Dread not the touch of time ;
Eternal and immutable,
We feel that they are thine.

VI.

That blessed word, that blessed word,
Hath an enduring power,
To cheer us in our loneliness,
To glad our dying hour ;
It leads us through life's weary ways,
By paths that saints have trod,
And then resigns us with a smile
Into the arms of God. ION.

For the Churchman.

THE COMMUNION SERVICE.

Mirror of God's thrice holy shrine,
Reflecting from His face divine
Of every grace the perfect whole,
—Filling the chambers of the soul
With radiant light—a hallowed ray
Pure from the realms of perfect day—
—Revealing every secret sin—
—And making pure each thought within :—
Cleanse from the dust of sin its surface fair ;
Thy soul shall find its primal image there.

The golden chain which binds in one
The saints whose earthly race is run—
That cloud of witnesses who survey
Our upward, onward course to-day ;
And those who, still in hope and fear,
In care and pain, are lingering here,
A blest communion linked in love,
And fastened to the Rock above—
Bind fast thy soul to this earth girdling chain !
Though woven in time, for aye it shall remain.

The soul's heaven tempered panoply,
When faith beholds her dangers nigh—
In this she doth fight on in might,
And turns her gathering foes to flight :—
—Her two-edged sword, her polished shield—
In this she treads life's treacherous field ;
And though sore pressed with inbred sin,
Shall the bright crown of glory win ;
Fight in this armor, and among the blest,
Life's conflict o'er, thou shalt enjoy thy rest.

From the Episcopal Magazine and Church of England Warder.

BRIEF MEMORANDA OF THE SCOTTISH EPISCOPATE.

From the first planting of Christianity in Scotland up to the year 1560, no other form of ecclesiastical government obtained in the Church, no other was recognised by the State, but pure Episcopacy ; orders derived without question from the apostles, and transmitted by imposition of the hands of the chief pastors, the Bishops of the Church, were alone accounted valid for the administration of the clerical offices. In 1560 the Scottish sees were thus filled :

St. Andrew's, Archiepiscopal.—John Hamilton, consecrated between 1546 and 1550. He was hanged by the rebels in 1570.* His predecessor, Cardinal Beaton, had been murdered in 1546.

Dunkeld.—Robert Crichton, consecrated 1550. He was living in 1571.

Aberdeen.—William Gordon, about 1550. He died 1577.

Moray.—Patrick Hepburn, 1535. Died 1573.

Brechin.—Donald Campbell, *elected*, but not consecrated. He died in 1562. Upon his death John Sinclair was appointed to the see, who died 1566 ; whereupon Alexander Campbell, a reformer, was appointed and sat in many parliaments as bishop of Brechin till 1606, when he died.

Dumblane.—William Chisholm, consecrated 1527. He resigned in 1564, when his nephew, of the same name, who had been appointed his coadjutor in 1461, succeeded to the see.

Ross.—Henry Sinclair, consecrated 1559 or 1560. He died in 1565 ; whereupon John Lesley was consecrated bishop of this see, who died 1596.

Caithness.—Robert Stewart, Earl of March, turned reformer. *Elected* 1542, but, apparently, not consecrated. He died 1586.

Orkney.—This see was vacant by the death of Bishop Reid, 1558. In 1562 Adam Bothwell was elected bishop. He was a reformer.

Glasgow, Archiepiscopal.—James Beaton, consecrated 1551. He died 1603.

Galloway.—Alexander Gordon, (R.) translated from the Isles, 1558. He died 1576.

Argyle.—James Hamilton, (R.) *elected* 1558 ; consecration doubtful. Living in 1575.

The Isles.—John Campbell, *elected* 1558.—Died before 1566 ; in which year John Carswell, (R.) who had been appointed by the reformers superintendent of Argyle, was made bishop of this see by Queen Mary.

Of these, Gordon of Galloway, and Hamilton of Argyle, were inclined to the reformation ; the rest adhered steadfastly to the papacy. At this time, 1560, no other religion was recognised by the civil power of the State but that which was in conformity with Rome.

In 1560 an assembly of the three estates of the realm was convened at Edinburgh, *without the sanction of the crown.* The assembly was illegal, and though several things done in it were afterwards received in the kingdom, they had not legitimately the force of law, not having obtained the royal assent.

In this irregular assembly, the spiritual or ecclesiastical estate was represented by six bishops, (Hamilton, St. Andrews ; Crichton, Dunkeld ; Chisholm, Dumblane ; Gordon, Galloway ; Hamilton, Argyle ; Campbell, Isles,) and twelve heads of religious houses. To this assembly a NEW CONFESSION OF FAITH, in opposition to the Roman errors, but in itself far from sound, was presented. *Not one of the ecclesiastical estate offered a word against it,*—swayed by what reason it is hard to guess : of the nobles three offered objection ; of the commons none. So it passed with the almost unanimous consent of the assembly, was afterwards confirmed by law, and remained in force till the Westminster Confession was adopted in its stead.

The next step of the assembly was to pass an act abolishing the Pope's jurisdiction in Scotland, and enjoining proscription, banishment, and forfeiture of all offices and honors, against those who should abet his authority. What opposition the ecclesiastical representatives offered to this I am unable to say. Another act of the same assembly was directed against the Mass, and ordained that if any person should say Mass, or be present at it, he should, for the first offence, forfeit all his worldly goods, and undergo corporal punishment at the discretion of the magistrate ; for the second, he should be banished ; for the third, be put to death. Thus these friends of religious liberty showed the liberty they desired, namely, to tyrannize over the consciences of other men.—During the recess, a Book of Discipline was prepared. This, among other things, provided for the ministers of the Church—namely, that the kingdom should be divided into *Dioceses*, ten or twelve in number, to each of which a *Superintendent* was to be appointed, who was to oversee the conduct of the ministers and people within his diocese. Upon failure of any congregation in his diocese to choose a minister for forty days, the Superintendent might present. The Superintendents were to be elected by the churches of their respective dioceses, subject to the approbation of the neighboring Superintendent. No imposition of hands was required, merely the consent of the elders and people. He was to have two orders under him, ministers and readers ; the latter authorized to read the Common Prayer and the Scriptures. The Superintendent was to be under the correction of the elders (laymen) and ministers of his own diocese. It was a crude, ill-digested scheme for establishing a bastard kind of unapostolic episcopacy. The book did not receive the approbation of the assembly ; but, after their breaking up, certain individuals subscribed it, among whom the Bishop of Galloway, (Gordon,) and the Dean of Moray, appear to be the only representatives of the ecclesiastical estate. However, upon the strength of this the friends of the movement proceeded to appoint superintendents to the reformed dioceses, which were ten in number : 1 for Lothian, John Spotswood ; Fife, John Winram ; Glasgow, John Willox ; Angus and Mearns, John Erskine, of Dun ; Argyle, John Carswell. Whether any were appointed to the other proposed districts—namely, Orkney, Ross, Aberdeen, Jedburgh, and Dumfries, there appears to be no information. Possibly, in the case of Dumfries, they might consider Gordon, (Bishop of Galloway,) a creature of their own, sufficiently to answer the purpose. Orkney, Ross, and Aberdeen, were pretty well beyond their control. These appointments appear to have taken place in 1561. In the latter end of this year the duly appointed clergy, through fear of worse evil, agreed to surrender one-third of their ecclesiastical revenues to the crown, for defraying the extraordinary expenses of the Queen, and for the maintenance of the ministers of the new form, who thus, by an act of council, became for the first time, in some measure, an established body.

In 1565 we find the assembly of the new establishment claiming for their superintendents the right of collation to benefices ; a step onward to episcopal jurisdiction. In the same year, upon the death of Sinclair, Bishop of Ross, the illustrious John Lesley was consecrated to that See. In 1566 died John Campbell, bishop elect of the Isles, upon which the Queen appointed John Carswell, who had been superintendent of Argyle, to be his successor. In this year also, James, afterwards King of England, was born and christened after the *Roman* customs, by the Archbishop of St. Andrews, assisted by the Bishops of Dunkeld, Dumblane, and Ross. In the same year the Queen restored the Archbishop of St. Andrews to the exercise of his former jurisdiction ; against which the Assembly of the new establishment drew up a strong remonstrance.

In the parliament of this year many of the bishops and prelates of the Roman communion were present.

1567.—This year we find the Bishop of Orkney, (Bothwell,) officiating at the marriage of the Queen and Earl of Bothwell. This bishop had embraced the reformed faith, and it was with Protestant rites that the marriage was celebrated by him. In the same year the Queen, by constraint from her rebellious subjects, resigned the crown, whereupon the infant prince was anointed and crowned by the Bishop of Orkney, two of the new superintendents assisting at the ceremony. The Queen at the same time, and by the same constraint, declared the Earl of Moray regent during her son's minority. In December of this year the regent convened a parliament, which for the first time gave the force of a formal legal sanction to the proceedings of the irregular assembly in 1560, in the rejection of the Pope's authority, the punishment of attending mass, and the confirmation of the new Confession of Faith.—How the ecclesiastical estate of the realm was represented in this parliament, I have yet met with no information. In the Queen's parliament, which met early in 1567, many of the Roman ecclesiastics were present. If we can admit the Queen's forced resignation to have been a valid act, it was in 1567 that the reformed religion, with a quasi-episcopal government, became by due form of law, the established religion of the Scottish nation.

In May, 1568, we find nine bishops joining the association in defence of the Queen's person, who had escaped from her prison in Lochlevin. In the course of the same year we find Bothwell, (Protestant,) Bishop of Orkney, on the part of the Regent Moray, and Lesley, (Romanist,) Bishop of Ross, on the part of the Queen, assisting at the conferences at York and Westminster.

In 1570, the Regent Moray was murdered, and the Earl of Lennox declared regent.

1571.—The Regent Lennox hanged the Archbishop of St. Andrews. In this year, Lesley, Bishop of Ross, and Gordon, Bishop of Galloway, were nominated by the Queen as her commissioners for settling the proposed treaty with Queen Elizabeth. This year also, a Parliament convened in the Queen's name, declared her resignation, and the consequent coronation of her son, invalid. It appears that some bishops of the Roman and of the Protestant faith assisted at this parliament, which at the same time confirmed the establishment of the Protestant religion. In September, this year, Regent Lennox was killed, and the Earl of Mar appointed in his stead.

1572.—This year was remarkable for a nearer approach to episcopacy among the Reformed. It was agreed by the Estates of the Realm, and by the Assemblies of the Protestant establishment, "that the name and office of archbishop and bishop should be continued during the King's minority, and these dignities be conferred upon the best qualified among the Protestant ministers ; but that, with regard to their spiritual jurisdictions, they should be subject to the general Assembly of the Church." 1, St. Andrew's, vacant by the murder of Archbishop Hamilton, was bestowed upon John Douglas ; 2, Glasgow, the archbishop of which (Beaton) was living in foreign parts, was given to James Boyd ; 3, Dunkeld, which was declared vacant by the forfeiture of Bishop Crichton, to James Paton ; 4, Dumblane, in 1573, in like manner declared vacant by the forfeiture of Bishop Chisholm, to Andrew Graham ; 5, Moray, which fell vacant in 1573, by the death of Bishop Hepburn, was bestowed upon George Douglas ; 6, Galloway was already filled with a Protestant bishop, Gordon, in valid orders ; 7, Orkney, with a Protestant (titular) bishop, Bothwell ; 8, Caithness, with a Protestant,(titular,) Stewart ; 9, Brechin, with a Protestant, (titular,) Campbell, appointed while a boy, in 1566 ; 10, Argyle, with a Protestant, (consecration doubtful,) Hamilton ; 11, the Isles, with a Protestant, (titular,) Carswell.

Here remain only two to be accounted for.—12, Aberdeen : Bishop Gordon, though a Romanist, does not appear to have been disturbed. It was not till his death, in 1577, that David Cunningham was appointed as protestant bishop to this see. 13, Ross : the temporalities of this see were assigned to Lord Hathorn, of which Knox, in his letter to the Assembly, desires them to make especial complaint. But no person appears to have been made Protestant bishop of Ross till 1600, when David Lindsay was appointed. The last Roman bishop of Ross (Lesley) died in 1596.

It appears, therefore, that at this time, of the Scottish bishoprics, three—Glasgow, Dunkeld, and Dumblane—had each a Roman bishop, in real orders, under sentence of civil deprivation, and a Protestant titular, not duly consecrated. Two other, Aberdeen and Ross, were filled with Roman bishops in valid orders ; and one, Galloway, with a Protestant bishop in real orders. All the rest were occupied by titulars without consecration ; some not even in priests' orders. Besides these, the superintendents continued in different parts of the country exercising some portions of episcopal jurisdiction, but of their names or number we have no distinct information.

Knox died in 1572, having lived to see this farther approach to a true episcopal government.

(To be continued.)

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* To show contempt for his sacred office, he was hanged over the battlements of Stirling Castle in his episcopal robes.

From the Church.

SCRIPTURAL CHARACTER OF THE CHURCH.

BY REV. DERWENT COLERIDGE.

With regard to the Church, the mutual relation between a child and its parent furnishes a complete and instructive illustration, both of *her* office and of *our* obligations. It is indeed as a mother, a holy spiritual mother, that the Church rears, instructs, and cherishes, the children committed to her care. The entire dependence of the infant nursling, in the first stages of his natural life, the confidingness and simplicity of his early feelings, the gradual expansion of his faculties, checked, it may be, from time to time, to prevent a too early luxuriance, but never really discouraged, his understanding being progressively brought to bear upon those truths, which were at first received perhaps without examination, certainly without suspicion, first upon one, and then upon another, as it becomes able to cope with them, till at length the wisdom of the affectionate teacher is made manifest to the willing disciple, in all its fulness ; he enters into her motives, he is admitted to her counsel, and that instruction which began in faith, is converted into perfect knowledge—all of these states have their counterpart in the rearing and nurture of our souls. The whole process is, as it were, acted over again in a more excellent manner in our spiritual training, supposing it to be carried on, from first to last, in the maternal bosom of the Church.

And here it is that the parallel so often fails us. The child does not *choose* his parents. He finds himself placed by Providence under their care and guidance. His feelings and conduct flow originally from sources placed beyond his control ; and it is only by degrees that he becomes *conscious* either of his privileges or his duties. He enjoys the one and practises the other, let us not say blindly, but for awhile without reflection. He is not bid to question what he has no inclination to dispute—happy, indeed, if he might arrive at rational conviction, without passing through the pains and the risks of doubt. Is there any thing in this which implies an unworthy bondage of the intellect ? Shall we say that the *child* is not treated from the first as a reasonable being, or that this trustful docility, this occasional and temporary submission of the understanding to an authority grounded on love, is not a dictate of reason itself ? Would that it were so with every *child of God !* Would that we all grew up together as one family, under the fostering care of one spiritual Mother, sensible of her love, docile to her precepts, and obedient to her commands !

Where however the grown up man, already perhaps conversant with religious subjects, if not matured in religious knowledge, yet enrolled in no society of believers, belonging to no Christian brotherhood, living in no household of faith, is casting about for some one communion, out of so many, in which he may set up his rest—(a case of extreme frequency in this country)—we cannot expect to produce, by mere admonition, that teachable recipiency of mind, which, on the former supposition, is our precious birthright and portion by inheritance.

Yet surely a state of mind, in some degree resembling that of the child, must be attained, if we hope either for edification or comfort from any system of social worship, (for it is to this that our attention is at present directed.) If we be driven to choose for ourselves a house of prayer, (a sad, but how often an inevitable necessity !) when we have once settled in our minds the grounds of our preference, so far as that is possible, while we remain *without*—then, if we would really know by blessed experience, that we have chosen wisely, we must lay aside our sceptical spirit. We must enter the congregation "believing all things, hoping all things ;" or, if this be not possible, if such a preparation of feeling, though the condition of all eventual improvement, be unattainable as a preliminary, yet must we assume a submissive attitude, and make the humbled will minister to the pious wish.

The preceding remarks are addressed to those who profess their readiness to join that form of worship from which they can derive most benefit. And though, for my own part, I consider it most unfortunate that any persons arrived at years of discretion should have such a question to decide, yet when this is the case, I am willing that it should be tried upon the principle which they have themselves adopted. I admit that the best devotional system *is*, that which confers most spiritual advantage, every man being judge in his own case. But if it be inferred from this, that a man is to go here and there, by way of experiment, and form his judgment from his own estimate of the effects produced in his own case, or even from a comparison of what he sees and hears, with his own preconceived opinions, then I maintain that the end is defeated by the very means which are taken to pursue it ; that so distrustful a spirit can never be devout, so indocile a temper can never be instructed. That which is really submitted to his examination, and which alone, if he be sincere and reasonable, he will, in the first instance, seek to ascertain, is the *authority* of the different schemes. "Where can I put my *trust ?*" is the only question which he need ask, in the sure belief that in this way he will eventually receive, not only most consolation, but most light.

I say that I am willing to try the question on the ground of personal benefit, as a matter of fact, because all truth is ultimately coincident in whatever direction it may be approached : but with respect to the parties by whom it is proposed, how much better would it be, if every one were to lay aside this continual self-reference, this egotism of piety, if piety it can be called, where self, not God, is the ultimate object, and inquire at once, "What is the will of heaven ? What is the mind of Christ in this matter ? Whatever He has appointed, whatever most fully represents His desire, most truly fulfils His purpose, *must* be the best for me."

Following up this thought in reference to the present subject, the Liturgy of the English Church, our first inquiry should be, by what body of believers is it used, and under what circumstances has it obtained ? Does it carry with it any *peculiar* sanction, or is it merely a set of forms such as might be adopted by any other society ? Who were its authors ? Under what authority did they act ? Have we any reason for believing that they had "the mind of the Spirit ?" How did the family of Christ worship in earlier times ? When did set forms first begin to be employed by Christians in their assemblies ? Can this practice be referred to the primitive times ? If so, can any of the forms now in use claim an apostolical origin ?

To one really bred in the communion of the Church, all these questions have long ago received at least an implicit answer. The Liturgy speaks to him with authority ; it has an antecedent claim to his respect, and he regards it with reverential feelings. He does not indeed look upon it as a divine and perfect work. He takes it on the whole as a human composition, but received by *him* under such circumstances as place it above the range of casual or ordinary criticism. If his opportunities lead him to examine the subject, he finds abundant reason for his prepossession ; but he is not willingly disposed to submit its merit, either for approval or condemnation, to his private judgment.—Whether it be too legal or too spiritual in its nature, too general or too exclusive in its application, whether too much or too little attention has been paid to ceremonial worship and outward ritual, whether it bears the mark of unlicensed innovation or of a slavish submission to the precedent, are points which he does not pretend to discuss as a disinterested party. He regards them as already decided, at least to a certain extent ; and though he is far from believing improvement impossible, yet he limits this to partial modifications, and considers an entire change as out of the question. In a word, he would be a candid, but he cannot be an indifferent reasoner.

Such is the inevitable result of his position ; and if the view taken in this discourse be correct, it does not make him a worse, but a far better judge of the matter. It is in this way that all knowledge is really attained ; all moral, all religious, all revealed knowledge. It is first believed, then examined, then explicitly known. It would not be difficult to extend the principle yet further, if the discussion belonged to this place. Even in the world of sensible experience, we arrive at knowledge through the gate of faith.

THE CATECHISM.

It is a pity that people don't look at their Catechism sometimes when they are grown up ; for it is full as good for men and women as it is for children ; nay, better ; for though the answers contained in it are intended for children to repeat, yet the duties enjoined in it are intended for men and women to put in practice. It is, if I may so speak, the very *grammar* of Christianity, and of our Church ; and they who understand every part of their Catechism thoroughly, will not be ignorant of any thing which a plain Christian need to know.—*Hannah More.*

WORLDLY WISDOM.

The wisdom of worldly-minded men must needs be great, since our Lord assures us, that it is greater than that of the children of God ; yet with all its pretensions and fair appearances, it is fatal to those who follow it. This crooked and subtle wisdom is most opposite to that of God, which is ever plain and simple ; and what does it avail its professors, seeing they are always taken in their own devices ? The apostle St. James saith of this kind of wisdom, that it is *earthly, animal* (or sensual) and *devilish ; earthly*, because it confines its care to the getting or possessing the things of the earth. *Animal*, or sensual, because it seeks only to make provision for gratifying the passions or sensual appetites ; and *devilish*, because, to the subtlety and penetration of a demon, it joins also the malice ; men, so qualified, think to impose upon others, but in the event, they deceive only themselves.

Blind, therefore, are all those, who think themselves wise without the grace of Christ Jesus, which only can make us truly wise. They are like those, who in a dream think themselves awake, and believe all the objects they imagine to be true and real. And while they are pursuing their vain projects of pleasure or ambition, (so great is the infatuation that possesses them,) they see not what lies in the way before them ; sometimes disgrace, always death, judgment, and eternity. These great objects daily advance, and approach nearer to profane men ; yet they see them not. Their political skill foresees every thing, but the inevitable fate of all they set their hearts upon. O mad and infatuated men ! when will ye open your eyes to the light of Jesus Christ, which discovers the emptiness of all grandeur here below ?"—*Fenelon.*

HUMILITY.

If thy vessel be but small in the ocean of this world—if meanness of possessions be thy allotment upon earth—forget not those virtues which the great Disposer of all bids thee entertain from thy quality and condition,—that is, submission, humility, content of mind, and industry. Content may dwell in all stations. To be low, but above contempt, may be high enough to be happy. But many of low degree may be higher than computed, and some cubits above the common mensuration ; for in all states virtue gives qualifications and allowances, which make out defects. Rough diamonds are sometimes mistaken for pebbles ; and meanness may be rich in accomplishments which riches in vain desire. If our merits be above our station—if our intrinsical value be greater than we go for, or our value than our valuation—and if we stand higher in God's than in the censor's book—it may make some equitable balance in the inequalities of this world, and there may be no such vast chasm or gulf between disparities as common measures determine. The Divine eye looks upon high and low differently from that of men. They who seem to stand upon Olympus, and high-mounted unto our eyes, may be but in the valleys and low ground unto His ; for He looks upon those as highest who nearest approach his divinity, and upon those as lowest who are farthest from it.—*Sir Thomas Browne.*

Mankind are naturally, and too generally, inclined to raise metaphysical questions respecting the state of others. Thus they would rather inquire into the hopes of salvation that may be entertained for those who in Dryden's words "raised high their natural light," than turn the stream of light into their own breasts. To check this inclination, and teach us how Christianity addresses us individually, and that our occupation should be self-examination and the care of our own salvation, we are probably left as we are so much in the dark on the subject of the salvation of those who, from ignorance, could not call on the name of their Saviour. If, however, we will think of this subject, St. Paul and our Saviour will diminish our pious fears with respect to others, while, on self-examination, it will increase them with respect to ourselves.

In urging the improbability of each individual fact against the testimony in favor of it, the Deist acts like a prudent and thrifty shopkeeper, who, compelled to give an acknowledgment for money received, prefers dividing the bills, and accepting each separately, that he may avoid the aggregate stamp the larger sum would require.

We feel not so much the extinction of an animal as of a man. Our sympathy extends to animals, and while we crush smaller animals, we shudder at the sufferings of a larger one ; so we pity the fate of a great man, while we treat with unconcern the sufferings of an inferior : and yet there exists not so marked a difference between the lowest animal and man, for each may be supposed, according to their situations, capable of a like portion of happiness, as between man as a being mortal or immortal. Thus the sceptic sinks us in the scale of importance. Hence the different vices of murder. The sceptic bears it as the removal of one out of millions ; the Christian, as one cut off from a state of probation, and hurried, perhaps unprepared, into the presence of his Maker.—*Hall.*

Decorum in the House of God.—The following remarks are from the Christian Watchman, a Baptist paper published in Boston :

Attending an Episcopalian place of worship a few evenings since, I could not but notice the concluding manner of their exercises, which appeared to me peculiarly appropriate, and I wish it might be adopted in all our places of religious worship. After the preacher had pronounced the benediction, there was a perfect stillness for a few moments, as though the audience were silently sending up their petition that the blessing which had been invoked might descend and rest upon them. The pew doors were *then* opened, and the assembly quietly retired. What a contrast between this mode and that which has been seen in some of our churches ! The apparent haste which is sometimes exhibited, by adjusting the apparel, putting on gloves, overcoats, and opening pew doors before and while the benediction is pronounced, indicates thoughts at variance with the solemnity of feeling which we have a right to expect would be cherished and evinced in the house of God. I would have charity to believe that this conduct rather proceeds from thoughtlessness on the subject, and hope that the suggestion of its impropriety will influence those who are not aware of it, to pursue a course more consistent with reverential feeling.

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March 28. tf

MRS. T. L. BOORAEM informs her friends and the public, that she will give lessons on the Piano and Guitar, and in Singing, at the residence of pupils, in schools, or at the house of her father, the Rev. Dr. Lyell, 77 Anthony-street, where applications may be made for her services. Sept. 5.

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No. 525 Pearl-street. Orders promptly attended to.
July 9, 1840.—y

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JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

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